

THIRTY YEARS AMONG THE DEAD

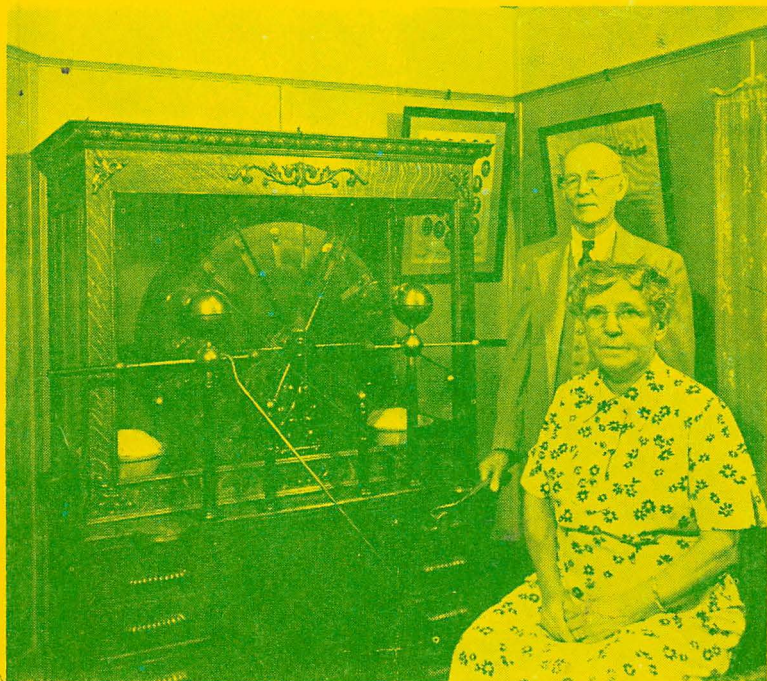
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JUNE, 1963



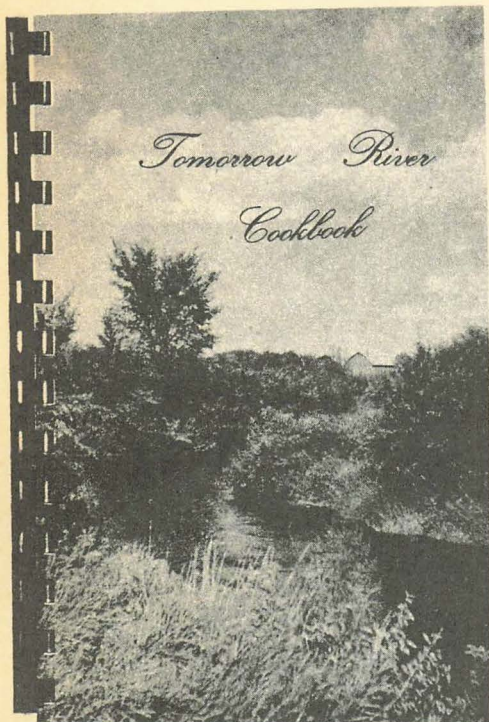
The Wicklands and their Static Machine

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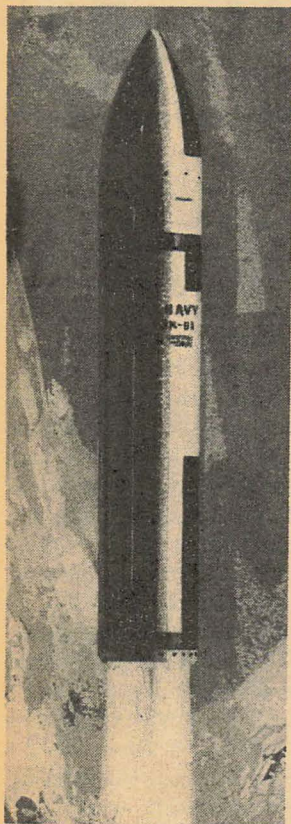
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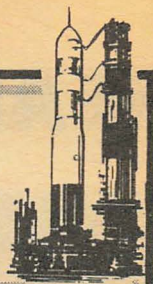
Ray Palmer, Editor
Helga Onan, Associate Editor

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EDITORIAL



THE BIGGEST NEWS story of our time is about to break.

As a matter of fact, it is in the process of breaking right now. But you won't see much of it in the newspapers other than small items that may escape notice. Nor will there be a by-line by any noted reporter. The story will be broken by you, by every man, woman and child on this planet. Today there is a censorship on this story that is hard to pin down, but it is a censorship that will fail to hold this news story under cover. The evidences of censorship might be initiated by mentioning just one big newspaper, the Milwaukee Journal, which recently noted on page one of its Sunday edition the reminder to be sure and read the article on "How Does The Hydrogen Bomb Effect The Weather?" in the magazine section of the newspaper. To those who looked for the article, it was not there. It had been removed at the last minute, but somebody forgot to remove the announcement on page one.

Just how this item disappeared

from the magazine section is subject to argument, and perhaps is a reason innocent of censorship; but nonetheless, the story of our poisoned and upset atmospheric blanket is about to break - and you are going to break it!

It has already broken in the land of the Eskimo and the Lapp, whose prime food source is caribou and reindeer. So poisoned is the flesh of these animals with radioactives that they are hundreds of times over the maximum level for safety. This is because the animals do not have water to drink, and must eat snow. The snow carries the full charge of radioactive dust, which is then ingested. It winds up in the bones and blood and flesh of the Lapp and the Eskimo. But nobody is telling him about it - and besides, who cares? But you are next! If you live where there is a lot of snow, think about why you get respiratory ailments every time it snows. Check up on it yourself. Note the coincidence of rain or snow with your attacks of flu, or

(Concluded on page 96)

About The Wicklands

Carl August Wickland was born February 14, 1861 in the village of Liden, Province of Norland, Sweden. His father was Andrus Wickland, a cabinet maker, a Baptist, and his mother was Inga Brita Perse.

It was from his father that Carl first learned the craft of cabinet making, then later became a watch-maker. However, he left Sweden at the age of 19, settling in St. Paul, Minnesota. Here he met and married Anna Wilhelmina Anderson February 5, 1896. She, too, was of Swedish birth, having been born a year later than Carl, April 18, 1862. Her parents were John A. Anderson, a Lutheran, and Sophia Bernardino Ingamanson. By the time of their marriage, Mrs. Wickland had already made her first public appearance as a medium in America in 1891.

Shortly after their marriage, the Wicklands moved to Chicago, Illinois, where Carl entered Dunham Medical College, graduating in 1900. He followed the general practice of medicine for several years, but was particularly interested in the specialty of researching mental illness. This led to the establishment of the National Psychopathic Institute in Chicago in 1909 where he was chief psychiatrist for several years supervising the treatment of mental disorders.

In 1918 Dr. and Mrs. Wickland moved to Los Angeles, California. It was here the National Psychological Institute was founded, with Dr. Wickland as its President, and research work was conducted in normal and abnormal psychology until the passing of Mrs. Wickland March 3, 1937. Dr. Wickland retired from practice at that time, passing into spirit life at the age of 84 at 10:00 a.m., November 13, 1945.

It was in 1905 that Dr. Wickland built his first static machine, or generator, under spiritual guidance, which he used until his retirement. The above photograph illustrates Dr. and Mrs. Wickland with the machine. This is the machine used in the treatment often referred to in the book as an "electrical treatment." In an article entitled "Static Electricity in Therapeutics" written by Dr. Wickland in 1935, he describes it in part as follows: "The static machine which I use, constructed by myself under the direction of intelligent spiritual forces, is made according to the Wimshurst pattern and contains fourteen thirty-inch diameter glass discs, all active, giving a powerful current."

One of the first things which attracted Dr. Wickland to this type of treatment with obsession was the recorded statements of John Wes-

ley, founder of the Methodist Church. Wesley, a lay physician, operated four clinics in London in the year 1755, and was a strong advocate of the use of static electricity in the treatment of a variety of diseases. In a volume of his writing entitled "Primitive Physics" — which ran through twenty editions — he strongly urged the use of static electricity in the treatment of lunacy, epilepsy, headaches, dropsy, paralysis, and convulsions.

This work with obsession was carried on in Los Angeles until Mrs. Wickland passed away in 1937. Mrs. Wickland had been a medium for forty-five years, the public demonstration of her mediumship being discontinued in 1936 because of failing health in advanced years.

During the period of study and research in obsession which formed the basis of the book Dr. Wickland was to write, Mrs. Nelle M. Watts became acquainted with the Wicklands, helped in the care and treatment of the patients, and did the typing of psychic experiences manifesting through the mediumship of Mrs. Wickland. Mrs. Watts came to know the Wicklands through her parents, Dr. and Mrs. William Yates, lifelong friends and spiritualists, and remained active in the work with the Wicklands until the closing of the Institute in Los Angeles in 1937.

It was during this period, in 1924, that Mrs. Watts, Celia L. and

Orlando D. Goerz, also his assistants, collaborated with Dr. Wickland to write the book, "Thirty Years Among The Dead," that since has become a classic in abnormal psychology. The conclusions and methods of Dr. Wickland contained therein were based upon his wide experience as a pioneer psychiatrist in treating mental disorders and are still probably years ahead of the methods being used by orthodox psychiatrists today.

One of the main purposes of this great humanitarian work with obsession was to enlighten as many discarnate spirits as possible so they would no longer, through ignorance, inhabit the bodies of mortals often causing complete disruption of their formerly normal, happy lives. Another was the desire to effect a cure of as many as possible whose mental illness was due to obsession, thereby trying to prove to the medical world the truth of the knowledge they had uncovered and secure medical recognition and acceptance of it.

Shortly after Dr. Wickland's passing, Wing Anderson, present President of the National Psychological Institute, purchased the books, plates and copyrights of the Wickland writings. It is Mr. Anderson to whom we are greatly indebted for his kindness and foresight in permitting this rare, out of print book, "Thirty Years Among The Dead" to be reprinted



Thirty Years Among The Dead

by Dr. Carl A. Wickland, M.D.
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Ed Note: Dr. Carl Wickland, M.D., was a member of the Chicago Medical Society, Illinois State Medical Society, American Association for the Advancement of Science, and the National Geographic Society.

The book, published in 1924, was written with the collaboration of Nelle M. Watts, Celia L. Goerz, and Orlando D. Goerz. Of the book, Mr. Wickland writes, in the preface,

"In offering this volume to the public, there is no desire to promulgate any ism or cult, but to present the records and dedications of thirty years experimental research in the science of normal and abnormal psychology, as the same pertains to the obscure problems of a life hereafter, and its relation to human affairs, which all thinking minds must recognize as being of utmost importance."

Chapter I THE INTER-RELATIONSHIP OF THE TWO WORLDS

The reality of an invisible world surrounding the physical world is for many difficult to comprehend, since the mind sphere is often limited to the visible and tangible; however, it requires but little thought to realize the constant change of matter as it occurs in three forms, solid, liquid, and gaseous, in its range back and forth between the visible and invisible.

Visible nature is but the invisible, *the Real*, made manifest through a combination of its elements; science informs us that fully ninety-five percent of vegetation is derived out of the air, or atmosphere. Is not mankind living at the bottom of an invisible ocean, the atmosphere, which is even more important to physical existence than any of the visible physical substances, since life can continue but

a few moments out of it?

Nitrogen gas, constituting the greater bulk of the atmosphere, enters vitally into vegetable and animal growth and existence. Hydrogen and oxygen gases are constantly changing from a state of invisible vapor to visible and solid form. Carbon offers another example of similar transformation. Sounds, odors, the thermic law of heat and cold, and multitudes of other phenomena, ranging from the infinitesimal electron to the energy which moves the planets and suns, are all intangible, invisible factors.

All activities, whether chemical, vital or mental, operate invisibly, as observed in chemical affinity, in energy, in plant life, in inanimate life, in intelligence and mentalization. So, in every department of our manifest physical nature it is evident that all elements have their root and permanence in the invisible.

Thus, when we realize that the *objective* world is only a combination of *invisible* substances and forces, the existence of an unseen world is readily comprehensible. Considering the wonderful advancement of science into the field of nature's finer forces, it is inconceivable that any thinking mind can fail to recognize the rationale of the independent existence of the human spirit apart from the physical body. No subject has been better authenticated through the ages and in all literature than that of spirit existence and a future life.

"In our times, no one denies the

real existence of spiritualistic facts, except the few who live with their feet on the earth and their brains in the moon," wrote G. G. Franco, S. J., in "Civiltà Cattolica". "Spiritistic phenomena are external facts which fall within the range of the senses and can easily be observed by all, and when such facts are attested by so many well informed and credible witnesses, it is useless, as well as foolish and ridiculous to fight against proved existence. The facts remain assured, even for reasonable men."

The spiritual world and the physical world are constantly intermingling; the spiritual plane is not a vague intangibility, but is real and natural, a vast zone of refined substance of activity and progress, and life there is a continuation of life in the physical world. On the physical plane of expression, the soul obtains knowledge through experience and contact with objective things, and intelligence finds itself by manifesting through physical organs; in the spiritual plane, progression of the individual continues, the mind unfolding along lines of reason, through spontaneity of service, the attainment and appreciation of high ideals and an ever broadening conception of life's purpose.

The change called "death", universally regarded with gloomy fear, occurs so naturally and simply that the greater number, after passing out of the physical body, are not aware that the transition has been made, and having no knowledge

of a spiritual life, they are totally unconscious of having passed into another state of being. Deprived of their physical sense organs, they are shut out from the physical light, and lacking a mental perception of the high purpose of existence, these individuals are *spiritually blind*, and find themselves in a twilight condition, the "outer darkness" mentioned in the Bible, and linger in the realm known as the Earth Sphere.

Death does not make a saint out of a sinner, nor a sage of a fool. The mentality is the same as before, and individuals carry with them their old desires, habits, dogmas, faulty teachings, indifference or disbelief in a future state.

Assuming forms which are the result of their thought life on earth, millions remain for a time in the earth sphere, and often in the environment of their earth lives, still held by their habits or interests.

Those who have progressed to the higher spirit world endeavor to enlighten these earthbound spirits, but the latter, due to preconceptions concerning the hereafter, labor under the delusion that the departed are "dead", or are "ghosts", and often refuse to recognize their friends or to realize their own condition.

Many are in a state of heavy sleep, others are lost or confused; troubled minds may be haunted by fear of the strange darkness; those conscience stricken suffer in anguish or remorse for their earth conduct; some impelled by selfish

or evil inclinations, seek an outlet for their tendencies, remaining in this condition until these destructive desires are outgrown, when the soul cries out for understanding and light, and progressed spirits are able to reach and aid them.

Lacking physical bodies through which to carry out earthly propensities, many discarnate intelligences are attracted to the magnetic light which emanates from mortals, and, consciously or unconsciously, attach themselves to these magnetic auras, finding an avenue of expression through influencing, obsessing or possessing human beings. Such obtruding spirits influence susceptible sensitives with their thoughts, impart their own emotions to them, weaken their will power and often control their actions, producing great distress, mental confusion and suffering.

These earthbound spirits are the supposed "devils" of all ages; "devils" of human origin, by-products of human selfishness, false teachings and ignorance, thrust blindly into a spirit existence and held there in a bondage of ignorance.

The influence of these discarnate entities is the cause of many of the inexplicable and obscure events of earth life and of a large part of the world's misery. Purity of life and motive, or high intellectuality do not necessarily offer protection from obsession; *recognition and knowledge of these problems are the only safeguard.*

The physical conditions permitting this impingement are varied;

such encroachment if often due to a natural and predisposed susceptibility, a depleted nervous system, or sudden shock. Physical derangements are conducive to obsession, for when the vital forces are lowered, less resistance is offered, and intruding spirits are allowed easy access, although often neither mortal nor spirit is conscious of the presence of the other.

This encroachment alters the characteristics of the sensitive, resulting in a seemingly changed personality, sometimes simulating multiple or dissociated personalities, and frequently causes apparent insanity, varying in degree from a simple mental aberration to, and including, all types of dementia, hysteria, epilepsy, melancholia, shell shock, kleptomania, idiocy, religious and suicidal mania, as well as amnesia, physis invalidism, dipsomania, immorality, functional beastiality, atrocities, and other forms of criminality.

Humanity is surrounded by the thought forces of millions of discarnate beings, who have not yet arrived at a full realization of life's higher purposes. A recognition of this fact accounts for a great portion of unbidden thoughts, emotions, strange forebodings, gloomy moods, irritabilities, unreasonable impulses, irrational outbursts of temper, uncontrolled infatuations and countless other mental vagaries.

The records of spirit obsessions and possessions extend from remotest antiquity to modern times. Dr. Tyler, the noted English An-

thropologist, in his "Primitive Culture", says: "It is not too much to assert that the doctrine of denominational possession is kept up, substantially the same theory, to account for substantially the same facts, by half the human race, who thus stand as consistent representatives of their forefathers back in the primitive antiquity."

Homer referred repeatedly to demons and said, "A sick man pining away is one upon whom an evil spirit has gazed." Plato held that demons obsessed mortals. Socrates speaks directly of demons influencing the possessed (insane). Plutarch wrote: "Certain tyrannical demons require for their enjoyment some soul still incarnate; being unable to satisfy their passions in any other way." Etc., etc.

Prof. William James wrote in, "Proceedings S.P.R.", "That the demon theory will have its innings again, is to my mind, absolutely certain. One has to be 'scientific' indeed, to be blind and ignorant enough to suspect no such possibility."

Never before in the history of medical science has there been such widespread interest, by the public at large, as well as by medical men and public officials, in the subject of the cause, treatment and cure of nervous and mental diseases.

Statistics show that insanity is increasing with alarming rapidity everywhere, yet medical experts differ widely as to the causes of mental deterioration, and science

is not yet in possession of knowledge of the exact etiology of functional insanity.

To the investigator in Abnormal Psychology, on the spiritualistic hypothesis much of the symptomatology of the "War Neurosis" or shell shock, excepting cases of malingering, as recorded by Dr. F. E. Williams, Acting Medical Director, National Committee for Mental Hygiene, New York City, suggests obsession or possession by spirits of dead soldiers, unconscious of their transition, as the exciting cause. This is indicated by delirium, hallucinations, anxiety states, functional heart disorders, paralysis, tremors, gait disturbances, pain, disorders of speech, etc."

Newspapers reported the case of a young man, Frank James, a boy thug of New York City, who, after a fall from a motorcycle when ten years of age, changed from a cheerful, affectionate and obedient child into a surly, insolent boy, developing into a confirmed robber and criminal. After several terms in the reformatory and five years in Sing Sing Prison, he was declared hopelessly insane, and sent to the State Insane Asylum. Frank James, however, escaped and when pursuers attempted his capture, he was hit on the head with a club, and falling unconscious, was taken to a hospital.

The next morning, the boy awoke, extraordinarily changed; he was gentle and deferential, showing no further indications of an unbalanced mind, and, from that time,

exhibited not the slightest impulse to commit crime of any kind. The article concluded, "Just what happened to the mechanism of the boy's brain is not entirely understood by medical men."

The simple explanation, from our point of view, would be that, following the shock of the boy's early fall, an obsessing spirit criminal had taken control of the boy, and that the blow from the club on the man's head, with its accompanying pain, caused the obsessing entity to become dislodged.

The success credited to hydrotherapy, as practiced in institutions for the insane, especially when a strong stream of water, or a continuous bath is used, can also be accounted for by the dislodgement of obsessing entities, who object to the discomforts incident to such treatment.

Spirit obsession is a fact, a perversion of a natural law, and is amply demonstrable. This has been proven hundreds of times by causing the supposed insanity or aberration to be temporarily transferred *from the victim to a psychic sensitive who is trained for the purpose*, and by this method ascertain the cause of the psychosis to be an ignorant or mischievous spirit, whose identity may frequently be verified.

By this method, and without detriment to the psychic, it has also proven possible to relieve the victim, as well as release the entity from its condition of spiritual darkness through an explanation of the laws governing the spirit world,

which the experiences which are to follow will demonstrate.

Inter-communication between the visible and invisible worlds is a natural privilege, and is established through a person of a certain psychic constitution, capable of acting as an intermediary, through whom discarnate intelligences can readily come en-rapport with the physical plane. Of the various phases of contact, the most valuable for research purposes is that of unconscious trance.

Ignorant psychic experimentation may prove injurious when dabbled in by those who neglect the necessary precautions, and who lack the understanding of the laws which govern the subject, just as ignorance and disregard of the laws

governing every day life may prove dangerous. The misuse of a thing is no argument against its use (by the qualified).

Psychical Research belongs especially to the domain of science; common sense and discrimination are essentials in all such experimental work, as well as a thorough mastery of the laws involved. Under these conditions, scientific research becomes an invaluable factor in the investigation of Spiritual Science.

Ed Note: We have omitted many paragraphs in this first chapter for the sake of brevity. . . retaining the most vital to the subject.

to be continued



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I'M GOING to start this column by thanking everyone for all the letters and gifts I received during the Holiday Season. Then, please don't send me twenty-five page letters, going into detail of dreams and so forth, because I feel that dreams are part of our subconscious, and I do not like to interpret dreams. I am no authority on this, and unless I know what I'm talking about I'm not going to say anything.

World events: I feel there is

going to be some major threat, through Red China. Mr. K. will have a direct answer when this happens. Everything seems to be topsy-turvy and then will straighten out.

There are going to be many earthquakes in locations that have never before had them.

Jacqueline Kennedy is going to be even more in the news than she has been in the past. President Kennedy should watch his health and not become over-wrought or

overly-exhausted.

There is going to be internal disorder on the scene of the Soviet Union. There will be many situations arising where well-known stars are involved; and one, if she is not careful, will definitely find her public, which has been so loyal, turning against her.

There is going to be news from England . . . the death of many elderly people high in politics.

Castro is on the way out; although he doesn't believe it.

There will be two well-known orders, one being in Colorado, who will lose their leader. The entire town that now so looks up to him will change its entire way of thinking after this leader has either been pushed out by the people who will not approve of his way of living, or his death; and this I feel would be more in the State of Colorado. In California, also, a leader of a very well-known organization will pass away, and many thousands of people will turn because they will not have that personal feeling that their leader is guiding them - and will not like many things that will have taken place through others that take over.

There may be some little upsetting news that will be on all our headlines and may, again, cause us to be somewhat upset over Cuba. But I hope, people will remember to remain calm and not

become panicky as they did when those last headlines appeared, and remember again, no war with Russia. Cuba will be taken care of and no dire results.

There will be many new fads that will take over. There is also going to be another type of independence that women are going to place before men; men are going to resent this very much because it will be in another direction than any of them have shown independence before. One word of warning to these women who are advocating this so-called (I would say unconventional) freedom. In the end they will find that it is they who would be mighty happy to have the men at their side to see them through a facing of the Law of Retribution.

A note to those born under the sign of Cancer . . . all should be careful who are born under this sign to be extremely careful of not severing relationships due to irrational thoughts or impulsive actions. Many wonderful relationships could be broken, never to be resumed again.

I appreciate the clients who have sent in postage on their request for analyses, but I do not say this as a requirement in order to have an analysis for them.



(Please turn to page 13 for instructions on how to secure either an aura or psychometry analysis.)

HOW TO GET A PSYCHOMETRIC ANALYSIS

Select a short verse from the Bible, perhaps your favorite, and write it on a separate sheet of paper, meanwhile concentrating on your problems. Then mail the sheet to Mrs. Dorothy Spence Lauer, Amherst, Wisconsin, and enclose \$4.00. Bear in mind the reply may take several weeks.

HOW TO GET A PHOTO AURA ANALYSIS

Send a snapshot of yourself to Dorothy Spence Lauer, Amherst, Wisconsin, and enclose \$4.00 to cover the cost. Be sure to include your return address! Surprisingly many applicants forget this! And please, if possible, report the results to SEARCH magazine after their accuracy or inaccuracy is determined. Remember, reports of inaccuracy are as important as those of accuracy.

Editor's Note: Dorothy Spence Lauer is a Psychometrist, specializing in precognition. Ordinarily she needs but an object belonging to, or handled by, the subject, or the presence of the subject, to become aware of the psychic influences from which she draws her information. However, by writing out a verse, while concentrating, as described in the instructions given on this page, a sufficiently powerful psychic impression will be made to enable the medium to receive the information she seeks. We have made this service available to our readers purely in an experimentative atmosphere, in an attempt, first to determine whether or not this ability is of a nature both real and valuable; and second, to provide you with an interesting bit of entertainment. Please report results to us.

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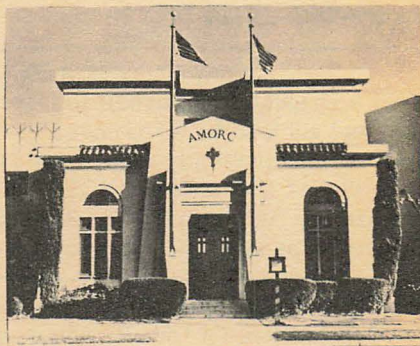
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ROSICRUCIAN PARK

THE INSTITUTION

Nestled in the heart of beautiful Santa Clara Valley is an organization which has influenced the lives of thousands of men and women throughout the world. It is the Rosicrucian Order, AMORC, a *non-sectarian*, philosophical, fraternal Order.



THAT SPIRIT of inquisitiveness and curiosity that provokes in a child such a question as, "Papa, where do colors come from?" does not always diminish with maturity. A prominent thinker once said, "Where hunger and discomfort end, curiosity and investigation begin." A mentally alert adult who has steady employment and enjoys fairly comfortable surroundings is compelled to mental action. The strange, the unknown, the mysterious - that which challenges attention by obscurity - invites his investigation. He wants to know.

A peculiarity of such types is that stereotyped answers, given to them by religion or science, and not possible of demonstration, are

not satisfying. Probing into the unknown is an adventure and affords thrills. It excites the imagination; the mind visualizes possible dangers and stupendous surprises.

We find in this class enthusiastic radio hobbyists, home electronic and chemical experimenters and amateur astronomers. But we also find those who are lured by the more abstract, those who seek solution to metaphysical problems and are drawn to the philosophical field of thought. We find them seeking an answer to such questions as, "What is the relation of time and space to the mind?" "Are all the realities of the universe reducible to a common substance or property?"

BEHIND THE ORGANIZATION



SAN JOSE

CALIFORNIA

One of the oldest and largest fraternities, which has endured with the centuries and which is composed of men and women who are interested in the explanation of natural phenomena, is the Rosicrucian Order, AMORC. Its international headquarters are located at Rosicrucian Park, San Jose, California, U.S.A. The history of the Order is both traditional and chronological. Traditionally, it dates back to ancient Egypt, the beginning of the ancient mystery schools. These schools were the first bodies inquiring into the causes of natural phenomena. They conveyed their concepts and discoveries to initiates in the form of ritual-dramas.

The Rosicrucian Order, known as the AMORC, which are the initials of the full title, Ancient Mystical Order Rosae Crucis, is a society of mystical and meta-

physical philosophy. Its purpose is to guide the development of the inner consciousness of the individual, to awaken to the fullest extent latent talents. The name is derived from its original symbol, the cross with the single red rose in the center symbolizing man standing erect with outstretched arms. While in the Middle Ages the Rosicrucians gave study to alchemy, the principles were not confined to the transmutation of gross metals, but the grosser elements of human nature into higher spiritual qualities.

The Rosicrucians first came to America in 1694. The organization is non-sectarian; it is in no sense a religious sect, inasmuch as its teachings include the practical sciences to a greater extent than the principles of religious thought. Its members are of nearly every religious sect and are encouraged

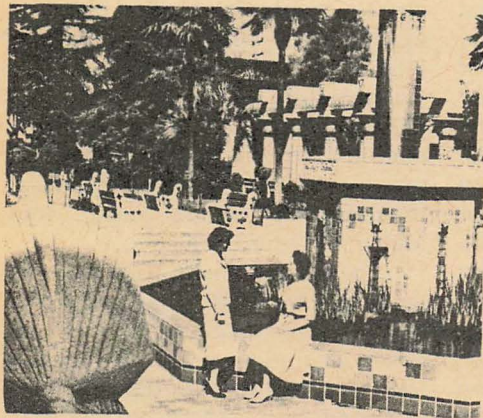
to support their faiths.

Every jurisdiction of the Order is under the direction of an Emperor who has a Supreme Council as an advisory board and establishes chartered lodges and chapters. The Order is recognized as a non-profit organization in all countries throughout the world in which it operates.

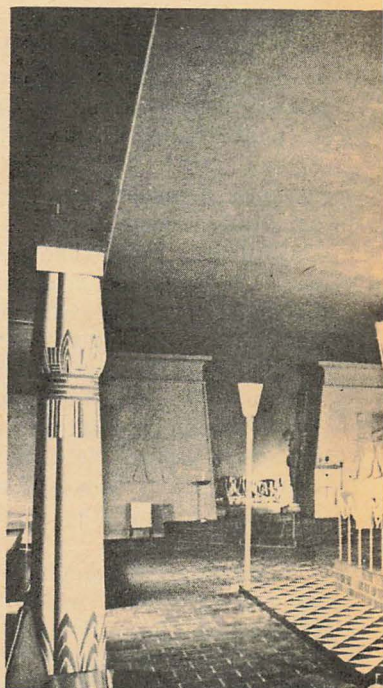
Originally, the teachings of the Order were only given orally in its subordinate lodges and chapters. In the summer of 1916, at a national convention of the Rosicrucian Order in Pittsburgh, Pennsylvania, U.S.A., it was unanimously voted that a national body of the Order should be established. This body has since become inter-

national and now extends by correspondence the essentials of the instruction and guidance which the Order affords those who seek its membership.

The teachings of the Order are issued in several languages and aside from its administrative activities, many cultural functions are conducted at the headquarters. The Rosicrucians maintain, in beautiful Rosicrucian Park, a museum containing the largest collection of Egyptian and Babylonian



The fountain, the center of Rosicrucian Park, a rendezvous for informal meetings.

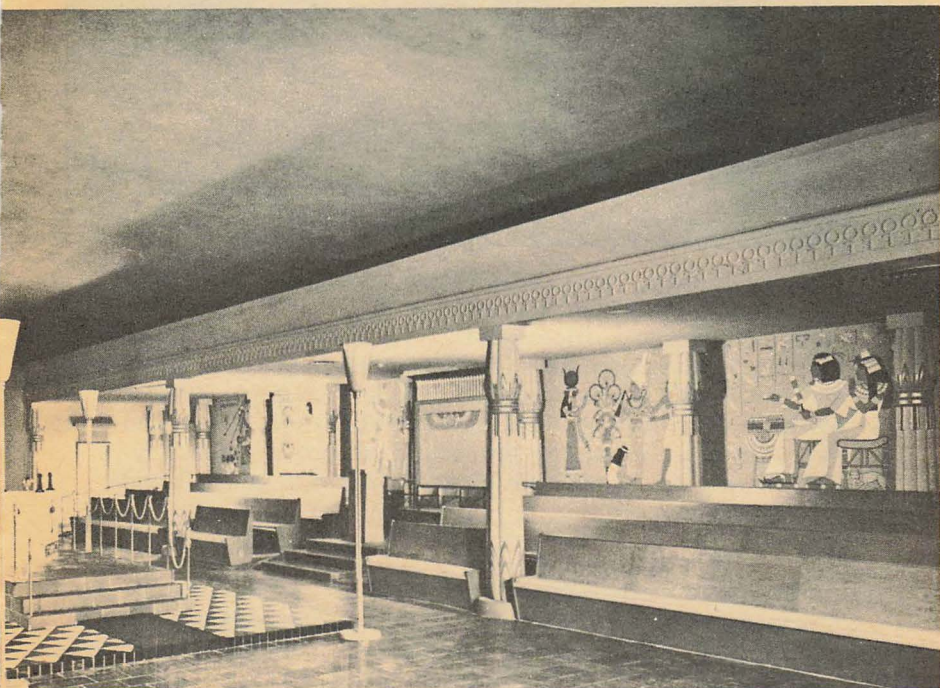


antiquities in the western United States. This is available to the general public without charge. It is visited by schools and college groups and the public at large to the extent of over 120,000 persons

annually. A planetarium and science museum for astronomical lectures and discourses is also part of the Rosicrucian cultural contribution to the community.

The Rosicrucian Order is the

The Supreme Temple is the heart, the *soul*, of the Rosicrucian Order, for it symbolizes the traditions, purposes and fraternal relationship of Rosicrucians everywhere. It is used as a lodge for conducting of fraternal rituals, ceremonies and initiations. It is not used for religious functions, for the Rosicrucians are not a religious organization.





Visitors seeking more information on the objectives and activities of the Rosicrucians are welcome to interview staff members and officers of the organization during their tour of Rosicrucian Park. Its objectives are educational and fraternal, and its activities include such functions as a home study program, camera expeditions, maintaining an art gallery, museums, planetarium, library and university, and serving its world-wide membership with counsel and instruction.

largest user of the mails between San Francisco and Los Angeles, California. In 1962, it mailed over seven million pieces of printed

matter. Its administrative staff in San Jose numbers two hundred. It likewise maintains administrative offices in London, Paris, Ue-



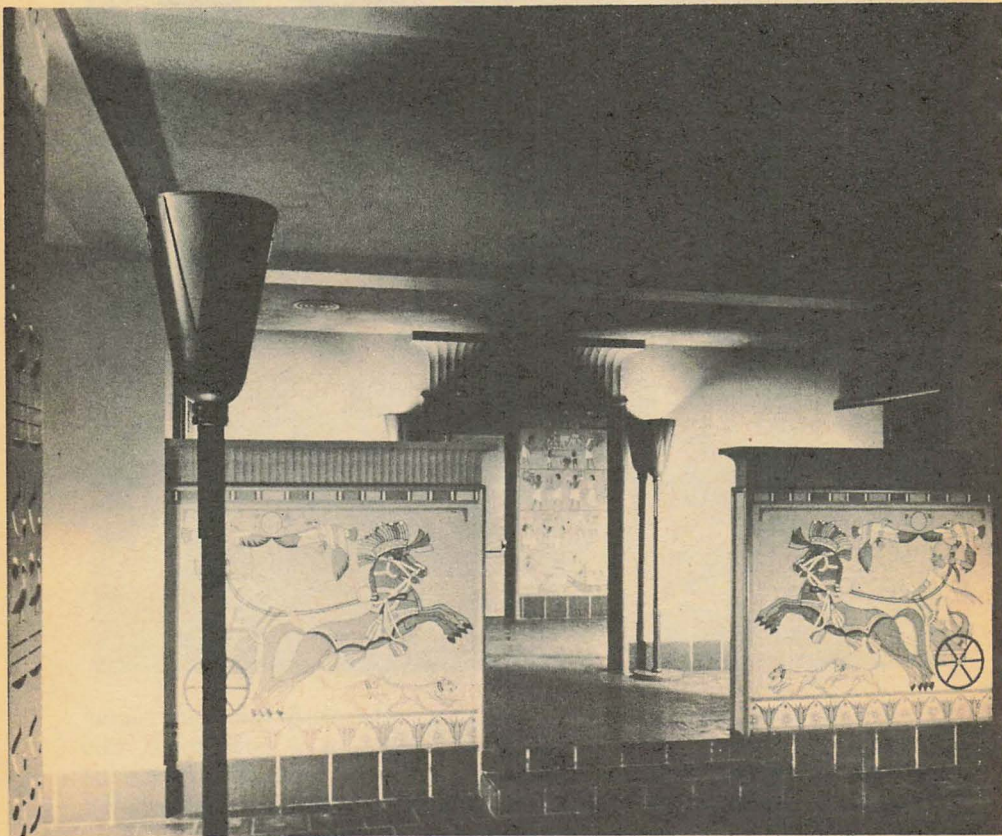
Curator James French points out detail on a sculpture in the Rosicrucian Egyptian Museum's amazing life-size replica of a rock tomb. The realism is startling. Tombs such as this were hewn out of the rock cliffs that bordered the Nile River, and often were found deep below the surface of the surrounding terrain.

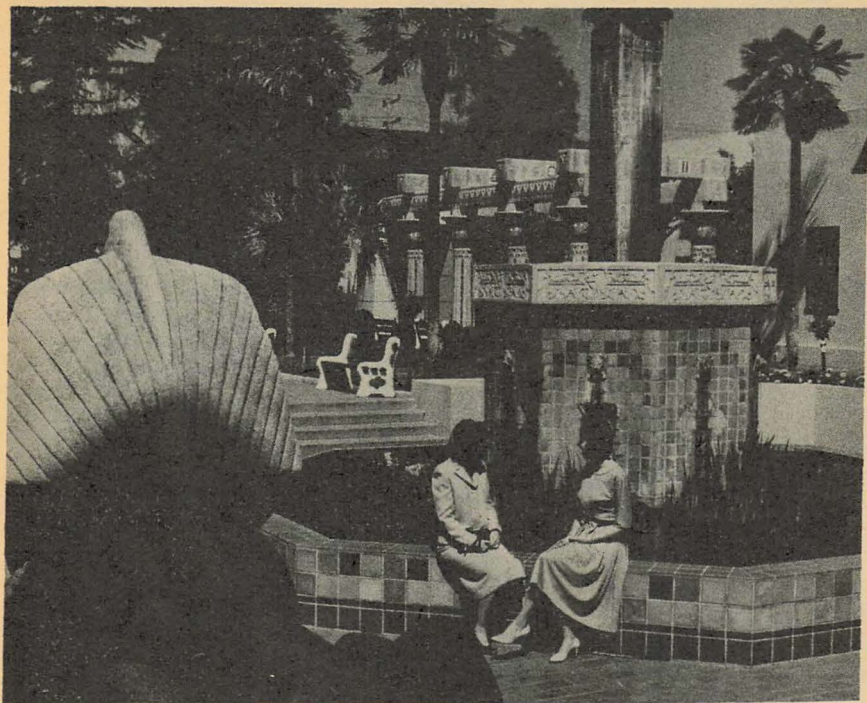
berlingen-Bondensee, Germany and Curitiba, Brazil.

In its advertising appeal through newspapers and other publications throughout the world, it recognizes three fundamental human desires. The first, natural mysteries, an appeal to the lover of the unknown, the strange, but not necessarily the ghastly, the fantastic. This

appeal interests the one who is fond of exploration into the heavens or is thrilled by what his imagination conjures up about the depths

The beautiful
foyer of the Supreme
Temple of the AMORC.
The murals are repro-
ductions of ancient Egp-
tian art.





Two visitors sit beside the fountain which typifies the scenic surroundings of Rosicrucian Park. In the background is a commemorative shrine to Akhnaton, pharaoh of Egypt who gave birth to the philosophical concepts which form the basis of Western culture.

of the sea. He is fascinated as well by the secrets of past civilizations. He is the one who wants to tear away the veils of deception and illusion which conceal the stark realities of life.

The second appeal is love of wisdom for its own sake. There are thousands of men and women who

derive a keen delight from acquiring unusual knowledge, a knowledge shared by a few. It gives them a sense of power, sophistication and self-confidence.

The third appeal is one which in a general sense is quite common - that is, self-improvement. This appeal is used by many strict-



A typical family on tour of the Rosicrucian Egyptian Museum studies one of the museum's recent acquisitions, a treasured, seated scribe. This statue was a present to this scribe by the great pharaoh, Rameses II, who dedicated it as follows: "The King's Scribe and Great Steward of Amun, Amun-em-Ipet, justified."

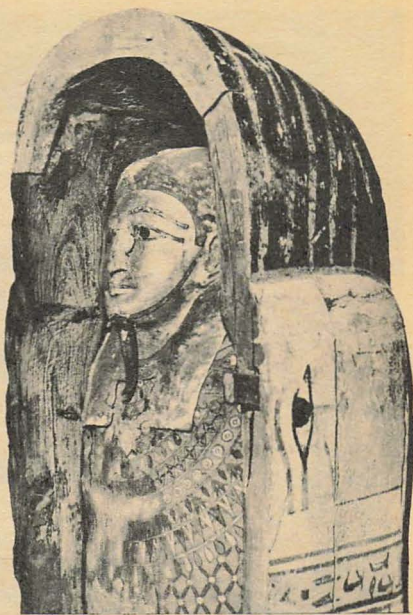
ly correspondence schools but, since the Rosicrucians are a fraternity and not merely another school, the presentation of this last appeal is entirely distinctive. It proposes not so much that the individual acquire empirical knowledge, but that he discover the latent characteristics of his own intelligence and personality.

The Order lists among numerous eminent past members such persons as Sir Francis Bacon, Leibnitz, Debussy, and Benjamin Franklin.

Driving along the highways leading into San Jose, California, one is almost certain to see the large, intriguing billboards suggesting a visit to the EGYPTIAN MUSEUM. Actually, over 120,000 people follow the signs annually and treat themselves to one of the finest travel experiences ever.



Sectional view of the Rosicrucian Planetarium.



ABOVE: One of several Egyptian mummies in a sarcophagus (mummy coffin).

The Egyptian Museum is part of a complex of buildings and grounds that make up Rosicrucian Park, center of activities for the Rosicrucian Order, AMORC, a worldwide philosophical fraternity. It houses the largest and finest collection of Egyptian antiquities in Western United States. Its Babylonian and Assyrian collections are among the most rare and complete in the country. An adjacent art gallery makes available to the public internationally renowned works of art. A science museum contains such fascinating exhibits



Papyrus plants are very much in evidence at Rosicrucian Park. It was from this plant that the ancient Egyptians made their paper. Visitors are always intrigued by the tall, willowy stalks with their tufted heads.



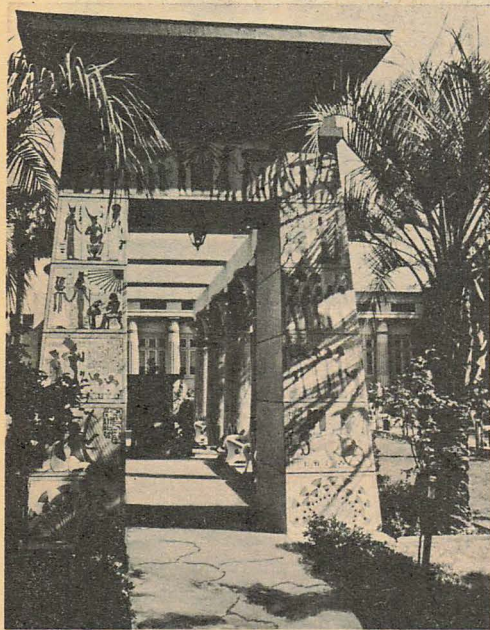
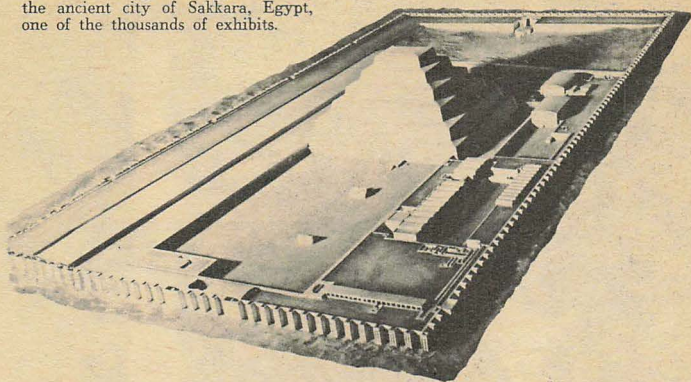
Two sphinxes guard the approach to the massive obelisk at the west end of Rosicrucian Park. This is a reproduction on a two-thirds scale of the great obelisk of Heliopolis, Egypt, erected by Usertsen I in 1950 B.C.

as a Foucault pendulum, a seismograph, a cosmic ray counter and many more instruments which illustrate the phenomena of the physical universe. All this is free to visitors throughout the year and serves as part of the contribu-

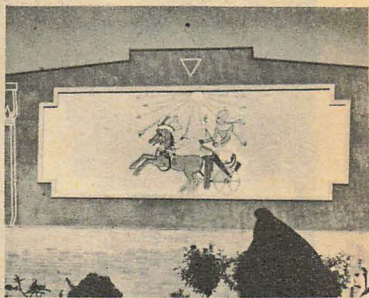
tions The Rosicrucians make to the cultural background of the area which includes Stanford and Santa Clara Universities as well as University of California's Lick Observatory.

Such a broad coverage of sub-

Model of King Zoser's pyramid and the ancient city of Sakkara, Egypt, one of the thousands of exhibits.



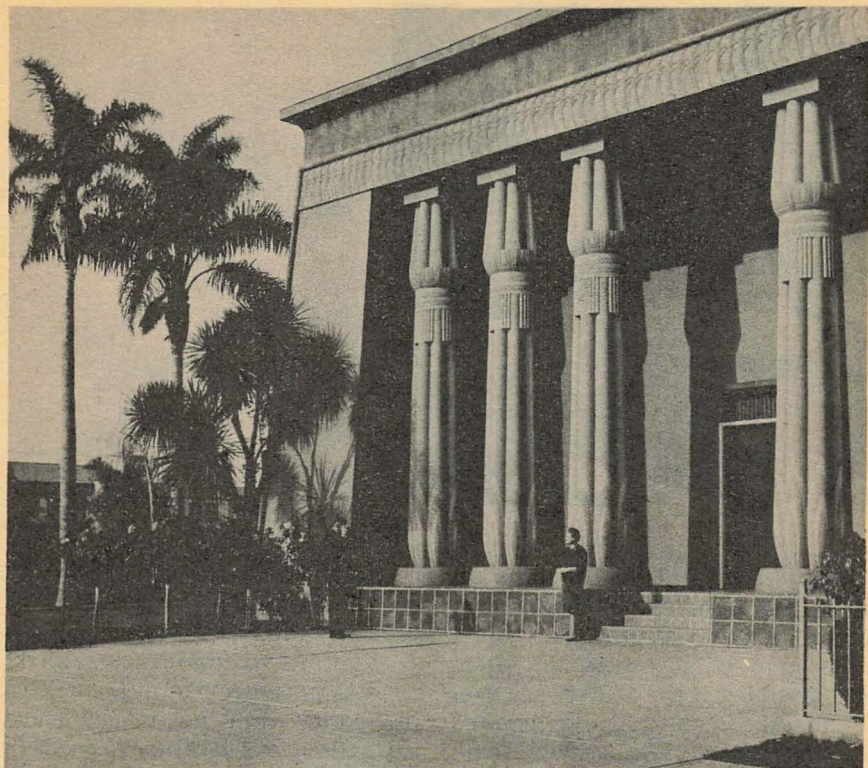
The Akhnaton shrine commemorating an initiation held in Karnak Temple, Egypt, in 1929 by more than a hundred Rosicrucians from throughout the world.



The beautiful mosaic of Pharaoh Akhnaton in his chariot.



Many shady nooks invite visitors to contemplate nature's beauties.



The Supreme Temple of the International Rosicrucian Order, AMORC, serves as a backdrop for thousands of photographers each month. Its stately columns and authentic Egyptian design stand out among the other buildings in Rosicrucian Park.

jects ranging from history, philosophy and art to the various fields of science is naturally attractive to school classes studying in these particular fields. Consequently, thousands of school children and art students of colleges and uni-

versities visit the Rosicrucian museums and art gallery annually. Special tours, conducted by the curator and staff, are also offered to art classes, clubs, civic groups and schools without obligation or charge.



Sectional view of the exterior of the Rosicrucian Egyptian Oriental Museum. The building is of Byzantine style.

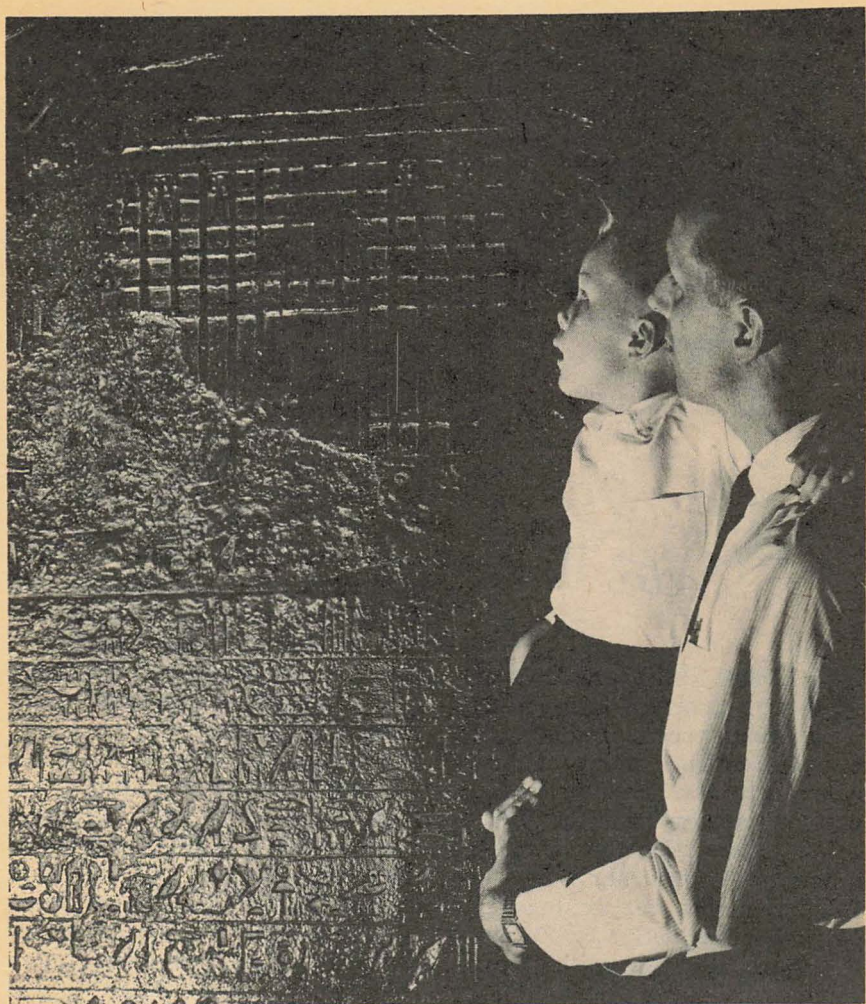
Rosicrucian Park itself is an artist's paradise. Its spacious lawns and Egyptian-styled buildings give it an exotic air which is satisfying both to heart and eye. Behind these cultural offerings and settings is the International Rosicrucian Order, AMORC.

Besides the beautiful museums and art gallery, the Order sponsors a world-wide educational program designed to awaken the dormant, latent faculties of the individual whereby he may utilize to a better advantage his natural talents and lead a happier and more useful life. The instruction subjects are accompanied by experiments which the members conduct in order to remove the material from the realm of theory and make

it entirely practical and applicable by demonstration to his or her personal life.

Visitors to Rosicrucian Park, as the photographs suggest, are invited to visit the museum and art gallery exhibits, there to learn more about the universe in which they live. They are welcome to stroll through the well-kept grounds and, if they have any particular questions, an officer or a staff member of the organization will gladly meet with the individual to supply the requested information.

The Egyptian Museum and the Art Gallery are open seven days a week, except holidays while the Science Museum is open only Wednesday and Sunday afternoons.



The great tablet which serves as a brazier plate for the gigantic sphinx near Gizeh, Egypt, records a dream of Pharaoh Thutmose IV. This life-size replica in the Rosicrucian Egyptian Museum was cast from the original by German archaeologists, and shipped to the Museum in 1959.

The Strange Case of Gloria Lee

By Peter Nor

GLORIA LEE is one of a growing number of flying saucer "contactees". Unlike those who have claimed radio communication with extraterrestrials or physical meetings with the "brothers", Gloria Lee Byrd receives "dictation" from her friends on Jupiter. Among her writings concerning this situation is, "Why We Are Here," which, she purports, contains the space peoples' plan in coming earthward. Serious researchers have rather neglected the kind of saucer evidence Mrs. Byrd (and others) have interjected into the field. But recent information stating that Gloria Lee Byrd

is near death in a Washington hospital puts an entirely new light on the matter and suggests that underneath the veneer of rather ridiculous sounding "messages" she has been receiving, lies something frighteningly real. Let me quote the entire news item from the November 29th (1962) issue of the San Francisco Chronicle:

"Woman Near Death - Space People Ordered Fast: Washington: A 34 year old California woman, who reportedly had been fasting for 66 days on the instruction of 'space people', was rushed to the hospital here yesterday. Police said she was near death when found in a hotel room. The woman, Gloria Lee Byrd, was unconscious and suffering from malnutrition and dehydration, doctors said. A George Washington University hospital intern examined Mrs. Byrd this morning after receiving a telephone call from her husband, William H. Byrd of Rolling Hills, California. Police said Byrd told the hospital: 'My wife is dying at the Hotel Claridge.' Byrd also said he was flying to Washington. Mrs. Byrd has been sharing a suite at the hotel since September 13 with Hedy Hood, 52, of Palos Verdes Estates, California. Officers said Mrs. Hood was indignant with police for 'ruining a scientific experiment for peace.' She and Mrs. Byrd came to Washington with plans for a space ship, which

they hoped to show to officials. Both are leaders in the Cosmon Research Foundation, described as a 2000 member planet research group in Palos Verdes Estates. Police said Mrs. Hood told them that Mrs. Byrd began fasting after receiving instructions to do so from 'space people' on Jupiter."

The meager information obtained from the above item raises some very pertinent questions. For as long as Gloria Lee (and other contactees) received the usual "messages" from her otherworldly informant, it was easy for researchers to pass such carryings-on off as a hoax or the result of an over active imagination. But a person doesn't almost kill herself in an effort to perpetrate a hoax, neither is it easy to conceive of one's imagination initiating the process of suicide. Apparently Gloria Lee hears "voices." Those "voices" have told her many things and eventually gave her the order to fast (apparently indefinitely) as an "experiment for peace." That order almost killed her. What, if anything, are we, as researchers of the saucer saga, to make of this strange episode? Are we to shrug our shoulders and say, "Irrelevant?" Are we to proclaim that Gloria Lee is obviously insane and needs psychiatric treatment without wondering what it was which precipitated the psychological dis-

order in the first place?

The author is not suggesting that the contact cases are true as reported. But he is saying that when a person hears "voices" which purport to be Jovian beings in flying saucers, that the matter is relevant to the overall saucer picture. He suggests, further, that at least some of the contact cases might involve such "voices" and other raw phenomenons, but that they have been knowingly or unknowingly deleted from the recorded versions of same. He wonders if these autonomous "things" lurk behind all true encounters with the saucer reality, but, in the majority of cases, remain beneath the awareness threshold of the persons involved.

The case of Gloria Lee is one among many. And whereas some will say that it belongs in the annals of psychiatry, the author wonders if the situation is not reversed, that many psychiatric cases have a direct bearing on the saucer mystery? Although such questions must remain, for the most part, unanswered, the case of Gloria Lee has demonstrated that the saucer saga is a great deal more involved than most of us realize. So involved, in fact, that it cannot be totally grasped within the frameworks ufology has provided.

Peter Kor, % 6146 Mines Road,
Livermore, Calif.

DOES DANDRUFF MAKE YOU WANT TO HIDE YOUR HEAD IN SHAME?

You might as well, if you're going to let dandruff and scale and skin rash make you bald as an egg. You've bought plenty of preparations, and they don't work, you say? Of course they haven't! You've probably been cheated as many times as I have. I'll bet I've spent hundreds of dollars on jim-dandy goo, and wound up with worse dandruff than I started with. Made me plenty mad, too. I always get mad when I think of the lousy junk designed to chisel your honest dollars out of you. Mad enough so that when I find something good, I'm not bashful about telling my friends about it. And SEARCH readers are my friends. I had dandruff all my life, and despaired of getting rid of it, until one day Ken Arnold (the flying saucer man) left a half bottle of Turn-er's at my house, and flew off to Boise without it. I tried the stuff, because Ken's no sissy, and he doesn't put perfume on his hair. Well, in one week my dandruff was gone! And my hair had begun to darken. My wife tried it, and her rash disappeared. You can bet we wrote Ken in a hurry and asked where he got it! And now, we're telling you. But don't just take our word for it—here are a few testimonials from our readers, to back us up.

As I have about used up one bottle of your hair preparation, please send me another. I have had very good results in ridding myself of dandruff and itching. Lionel O. Branberg, Sharon Springs, Kans.

Enclosed find money order for \$10.00 for two more bottles of Turn-er's as soon as possible. You sure found a good product. In the sixth application my dandruff was cured. Thanks to you. It does all you say and more, too. And it sure brings back the natural color to your hair. Thanks! R. E. Van Gordon, 1905 W. Milham Road, Kalamazoo, Mich.

Enclosed please find check for \$5.00 for another bottle of Turn-er's as soon

as possible. I have been bedeviled by a terrible itching in my eyebrows for over thirty years. It seemed to be a large flaky dandruff, but if I combed it out too near the skin, a watery substance would start, causing a scab-like condition. I have been to dozens of doctors . . . none did the slightest bit of good. After reading what Ray Palmer said, I decided to try Turn-er's. After the sixth application, I have not had an itch in my brows, and the skin underneath is as clear and clean as my face. I certainly am thankful to Mr. Palmer for bringing such a fine product to my attention.—S. W. Crusen, 2336 Fillmore Ave., Buffalo 14, N. Y.

Enough? Well, then take it from Ray Palmer, one bottle of

TURN-ER'S


WILL:

**ELIMINATE YOUR DANDRUFF
RESTORE YOUR HAIR TO ITS NATURAL COLOR
(even if it's as grey as a dirty snowbank)
STOP ITCHING SCALP
CLEAN UP SCALP**

P O S I T I V E L Y !

Send \$5.00 to GUY L. TURNER, Box 145-P, Boise, Idaho

And Tell Him SEARCH'S Editor Sent You



MESMER AND HEALING

A Completely New Theory of the
Body's Healing Processes

Frank Wenzel

NO MYSTERY out of time is more fantastic than that of Franz Mesmer - healer! He steps forth from the pages of musty history with cloak and wand, burning eyes and healing hands, gifted with the mysterious power had by the Christ, the Healing Touch. He moved the blind to see, the lame to walk, the leper to be cleansed of his sores, the consumptive to breathe freely from lungs decongested. By thousands!

How possibly could he have done this? Our most skillful surgeons of modern times, wisest medical men, cleverest drug prescribers cannot with their finest skills come close to the fantastic degree of success of this man who lived in pre-Revolutionary Paris.

Shall we accept history? His miraculous-seeming work demanded and received investigations most thorough, by envious men who heartily wished to dis-

cover any evidence at all of trickery. And were totally unable to find such, for heal he did, time and time again.

But one investigator did bring forth a clue, and a fantastic bit of evidence it is. Father Sterzinger discovered that of the thousands who apparently had been made completely well, one-third had months later - and seemingly from conditions of perfect health, appetite, strength and optimism - plunged back to former conditions of illness, usually more severely, or had continued about in perfect-seeming health until sudden onset of death!

What significance in this negative-seeming clue! It is this negative fact - of temporary complete health - that presents us with stronger proof than any that the diseases Mesmer treated had been actual.

His method was an effective sort of hypnotism, and inducement of complete belief, faith into the mind of the ill person that he would become well. Hypnotism and complete belief! Words to completely open a door pushed barely ajar two centuries ago.

I shall give full explanation in a roundabout way, by first describing commonplace modern day "miracles" of healing, and related events, quite astonishing in themselves.

At a college fraternity initia-

tion a blindfolded young man is led into a dark room, paddled, doused with water. His blindfold is removed for a moment. He is allowed a glimpse of a "red-hot iron", in reality a red sock stretched over a flashlight. His eyes are covered again, he is seized and held. He screams as the "hot iron" is pressed against his arm; actually ice is pressed against him. The weeping outraged student calls it quits, he no longer has desire to join the fraternity, he will sue the others, will go to the college prexy, will have them all expelled. The jeering students switch on the lights, show the angry youth they had not burned him at all as he had imagined. But there on the young man's arm is unmistakable evidence, a reddened, blistered, severe welt, undoubtedly a deep burn. He had utterly believed a hot iron was being held to his skin, therefore he had received a severe burn.

No fancy, this. It actually happened.

Nor is it any fancy that a hypnotist can quite easily cause a hypnotized subject's flesh to become seared by suggestion as a "heated iron" - in reality a pencil, a comb, a piece of cardboard - is being applied to the person's flesh.

What is the answer? It is that heat does not cause the localized effect of blistering, welt, pain and soreness. These are caused by the

body itself; applied heat simply acts as a signal for these to occur.

Note well, if rather great heat is applied to a dead body, there is no blistering, no redness or welt. Even if the heat is extreme there is very little change up to the moment the flesh begins actually to char.

Now an example opposite the above, but perhaps even more strange. A firewalker of India stands before a shallow pit filled with burning coals on top of which are hot stones. Surrounding this trench are men of science determined to deduce, once for all, what "trickery" is used in such demonstrations.

The firewalker composes his mind, examines his feelings to see if his faith is complete. He knows if it is not he will be severely burned. Finally, satisfied his belief is entire, he puts his bare feet on the extremely hot flat stones, and leisurely walks the length of the ditch, emerging unharmed to the bafflement of the scientists.

The reason searing and blistering did not occur was, of course, that the amount and duration of heat could not in itself cause any discernible change, the usual great changes being caused only by the body itself. Through great faith, caused by self-hypnosis, the body's usual heat-reaction was held entirely dormant. If the heat itself caused actual harm, this was in-

discernible.

Ordinary hypnotists can and do demonstrate the same extreme-heat cancelling effect in hypnotized persons, although of course not understanding why this works as it does.

The remaining mystery now is, what is the reason the body causes this apparent damage to itself, upon being signaled to do so?

The answer, I am quite certain, is the body causes pain, blistering, searing, redness, as protection-and-repair functions. Sharp pain causes the person to flinch from the source of harm. Soreness causes the person to protect the afflicted part of his skin. Blisters form to pillow the area against accidental shocks. And the extreme heat itself? It does harm the flesh, even of the firewalkers (although this harm would be imperceptible to observers), by altering the delicate design of body cells. As each cell must reproduce itself many times for many years from its own design, even slight alterations of the very large number of cells in a small area of flesh well might cause at least some to become pre-cancerous, and eventually cancerous. Therefore without hesitation the body cuts off the possibly altered cells in this area from food and oxygen from the blood, causes them to die. The body does this, for these unbalanced-design cells are more dan-

erous to it alive than destroyed. We do not perceive the actual harm caused to the body by heat; we only observe the radical changes subsequently caused by the body for protection-and-repair.

Note this: Radiation has much the same effect on body cells as heat. But concentrated radiation has never before in history been a danger to man. Therefore, the body has not developed an early and definite defense against it similar to its defense against fire. I think we may compare an ordinary person exposed to radiation to a fire-walker. I suggest that if a fire-walker remained standing on intensely hot stones for a period of ten minutes, his fate would be identical to that of a person exposed to intense radioactivity; body cells would become destroyed or cancerous.

Radioactivity creates pre-cancerous cells and the body does not immediately destroy these. Nor does it feel pain from radioactive bombardment, although it does from fire. I wish to point out here an area of undeveloped body defense. We shall, I think, find a number of these.

It is standard procedure, routinely taught in medical schools, for modern doctors to rid persons of warts through suggestion. The doctor simply states positively to his patient that he has a salve that shall cause the patient's warts to

disappear. He applies it - actually, any type of salve he happens to have on hand - and in a bit more than fifty percent of all cases, this works. The warts shrink and completely disappear in about a week though the person may have had them for years.

Other, homely methods are to rub one's warts with a slice of potato and bury the slice. Or to wet one's warts with rainwater that has been standing in a rotten stump. These often work! As no doubt the method of Tom Sawyer and Huckleberry Finn, using the body of a dead cat.

Warts are a body defense. When a part of the skin becomes repeatedly infected by harmful viruses, because left uncleaned for long periods, a wart forms as an impervious cushion against attacks of these. Usually these form in childhood.

The child becomes an adult, his habits of cleanliness become more thorough, yet the wart remains. This is similar to a man putting up a fence because his neighbor's dog digs holes in his lawn. Years after the dog has died or been given away, the man's fence remains, though now without purpose. I suggest we have discovered another defect of the body's defense-and-maintenance system. A wart, once formed, usually does not ever again go away of itself, though no longer of any use, and

instead a nuisance.

The hypnotist can cause warts to disappear, also to grow. Again we observe a defense-and-maintenance function controllable by undiluted faith, created by use of hypnosis or by other means.

If we consider the subject of disease symptoms carefully, we will realize that most symptoms of each illness are caused by the body's defenses, not by disease germs. Can malaria germs, their total mass being far less than a millionth of the mass of a human body, cause its temperature to rise to 106 degrees Fahrenheit? Of course not. This heat is caused by the body's reaction to the disease; the heart beats faster, metabolism is speeded, perspiring is suspended, and the body temperature rises.

The reason for fever, I am certain, is to defeat such germs as malaria or typhoid through heat. Probably this actually worked; a hundred thousand years ago, but germs as well as man have the ability to evolve and adapt, and so this defense no longer can defeat them. Here we have another defense that is not quite adequate. In fact, this defense sometimes results in the ill person's death.

It is interesting to note here that high fever can rid the body of syphilis germs. But the human body does not activate this defense against syphilis. At the turn of the

century doctors had a novel although dangerous method for quickly curing patients of syphilis. They would inject malaria germs into the syphilitic, this would cause him to have a high fever, and - if he lived - the fever would cure him of syphilis! And here we have found another example of deficiency of the body's automatic defenses; lack of activation of the fully effective defense against syphilis.

When a person is stricken with polio, strong exercise during the first few days immediately following infection may cause much of his body to become permanently paralyzed. Of course, the proper defense would be - as for certain other diseases - vertigo and languor, so he would rest as much as possible during this critical period. But this protection situation is not created. In this case, as with syphilis, the proper functions simply are not triggered to act. Again we find unsatisfactory an aspect of the body's defenses.

It is a curious fact that ectomorphs more often and more strongly than others are afflicted with skin rash, eczema, impetigo, mucous membrane allergies, skin allergies, asthma, tuberculosis, canker sores, styes, alopecia and warts. For ectomorphs are persons whose skins, nervous systems, hair, nails, lungs, sensory organs and mucous membranes are

very well developed, are superior. In other words, logic would tell us the bodies of ectomorphs should rarely be afflicted by the above-listed diseases! I suggest here the protection functions of these superior parts are more quickly and strongly - too strongly - activated in ectomorphs than in others. Notice the above-listed afflictions do not include germs or viruses which are fought by any other method than containment of them, isolation of them from contact with other body parts to prevent spread of infection. Tuberculosis, for example, or warts, impetigo, canker sores. It is worth mentioning here that persons not outstanding in ecto physical traits less often and less strongly become ill of lung tuberculosis. They have it mildly - and a greater percentage of them die! Their mortality rate is significantly higher.

Let us see if we can deduce what bodily changes during illness or injury are produced by the body itself: In our list we would put swelling, pain, aching, **itch**, chills, shivering, vomiting, **blistering**, bruises, reflex action, sneezing, coughing, trembling, sweating, cessation of sweating, boils, scabs. We have little doubt the body causes these. But we are prone to assume mistakenly certain other functions are directly caused by disease or damage,

though in fact they are activated for protection or repair. Vertigo is caused so the person will lie down, rest, permit his body to divert a maximum of its energies and materials to defeat a disease, to repair damages. The purpose of nausea is to create a temporary revulsion for food, greater than the person's hunger, for the reason it is better the person not eat for awhile. Large patches of infected skin may be dissociated from uninfected skin, permitted to dry out and fall out, not directly caused to do so by disease germs, but so the resources of the area from which they came may be concentrated on fighting the invading germs rather than fully supporting their "peacetime" functions. We are inclined to assume an ill person's muscles have been weakened by disease. But in truth this weakness has been caused by the body itself, to tremendously curtail normal physical activity and work, that the body may concentrate its energies to overcome its immediate, large danger.

And now back to Mesmer and the negative datum that presents us with clearer evidence than all the old testimonials the diseases Mesmer cured had been actual.

In Mesmer's healings, in some cases protection-and-repair functions of truly ill persons had been caused, by hypnotism or simple strong belief, to become complete-

ly inactive. The results were most serious. The persons appeared to have entirely regained health but disease germs raged in their bodies, no longer in check, or their weak hearts or ruptured stomachs or damaged intestines were caused to do the work of healthy body parts. Result in each case; severe relapse, that is, re-triggering of the proper defense actions, by the disease or injury, or death without previous relapse.

The "healed" person was like a nation that had ceased fighting an invading army, put its troops back into camps, ceased all rationings, permitted its factories to halt all defense production, demobilized its reserves and permitted full-scale civilian travel. It no longer seemed at war - and war was destroying it.

This explanation of faith-healing precludes the two explanations heretofore applied; (1) that all diseases apparently so healed were imaginary, or (2) were of hysterical (auto-hypnotic) origin.

Probably we may say then, each disease Mesmer treated came under one of these three categories, (1) actual ills, (2) defenses wrongly active, or (3) hysterical ills (symptoms of illness made active in a certain physical-mental type of person by subconscious desire for attention, punishment or such.)

His treatments, through hyp-

notism or strong belief, (1) caused inactivation of defense-and-repair functions, or (2) did not cause inactivation of these (some of his patients did not react to his treatments).

His "healings" were (1) inactivation of hysterically-activated defenses, or (2) inactivation of wrongly active defenses, or (3) inactivation of rightly active defenses against diseases actually had. In such cases the persons appeared to have recovered full health and normal optimism. Results, of course, were eventual relapse or death without previous relapse.

Throughout history, in all ages and in every part of the world, faith healers and religions have had remarkable success in curing illnesses. Among these were the cult of Asklepios of ancient Greece, the Remmon kyo religion of ancient Japan, Bernadette Soubirous of Lourdes, Christian Scientists, Dorothea Trudel, ministers of various faiths, Father Johann Gassner, Valentin Zeileis, Elisha Perkins, Dr. Clapier, John Dowie, Dr. James Braid, Dr. John Elliotson, Phineas Quimby and professional "stokers".

It is my opinion that eventoday suggestion properly applied through hypnotism or hypnotic drugs may be used to cause very many physically stricken persons to become healed or improved.

OF FAITH

“Earth’s little god retains his
same old stamp and ways
And is as singular as on the first
of days.

A little better would he live,
poor wight,

Had you not given him that gleam
of heavenly light.

He calls it reason, only to pol-
lute

Its use by being brutaler than any
brute.” - Mephistopheles to The
Lord in “Faust” by Goethe.

Peter Kor

AND REASON



INTRODUCTION

THIS PAPER will concern mystical experience and the various attitudes with which Man has sought to deal with same. By mystical experiences I mean those strange encounters which, throughout history, have defied conventional explanation: the "voices" thought to be from God, the Devil or spacemen; the revelatory visions which bring "other-worldly" views to a particular few; the apparitions in the sky thought to be messengers from the gods or beings from other planets; and the many other experiences which seem to detect an activity of sorts beyond our everyday world. The mystical experi-

ence has, more than any other, fashioned Man's awareness of himself and the world. It is the seed from which every religious doctrine sprouts and the motive power which sustains it along its evolutionary path. The mystical experience is truly a phenomenon, unfolding its power and drama through the changed lives of an awed and fearful few; igniting the imaginations of a multitude who are somehow drawn by the force of its strangeness and apparent significance; weaving about itself the ideas and concepts of men in an attempt to express that which, in the last analysis, might prove to be unexpressible. Like any phen-

omenal experience, it occurs independently of any analyses of it and although our reason can probe to understand, it must not equate the concepts it invents to that end with the occurrence itself. For ultimately, existence must remain a mystery to us, having a reality which is forever beyond our understanding of it at any given moment in time.

Religious as well as scientific attitudes will be explored herein, for in the last analysis all frameworks are but different modes of enquiry which cannot be mutually exclusive, but which are complementary once they are translated into the language of the others and inter-related. When this is done, the contents of the frameworks are released from their rigid supports and once again take their place in the world as phenomenal experiences.

PART I - FAITH

A magnet will bend incoming charged particles at angles characteristic of the nature of the particles and the strength and configuration of the magnet. Likewise, an individual is characterized by particular patterns of thought which have developed from his own unique experiences within the context of his own particular environment. Those thought patterns constitute a "mind field" analogous to the magnetic field of a magnet and it will accordingly

"bend" or distort the data of its cognition so as to conform to those patterns. It follows that the results of a man's quest are to a certain extent fashioned by the a-priori principles with which he undertakes that quest and to be ignorant of that fact is to include an inherent aberration in one's work. The distortion mechanism becomes more prominent the less objective the particular experience is, so that when mystical experiences are involved, the resulting mystical frameworks and attitudes are naturally colored by the psychologies of the individuals involved. This is true because the strange occurrences we are dealing with somehow transcend our three dimensional world, therefore restricting the susceptibility to such experiences to particular individuals.

Three prominent attitudes exist with respect to mystical experiences. The first resides with those in the clergy and with certain laymen who unconditionally accept the validity of those experiences which seem to verify their particular religious dogma or mystical creed. The second attitude emanates from the same type of people who this time unconditionally reject all mystical experiences which apparently conflict with the doctrine they accept. Neither of these two attitudes leaves room for enquiry for each begins from an a-priori

position that their belief is the only, one, true belief and any intimations to the contrary are inspired by Satan. The third attitude comes from the scientific community which generally looks upon the mystical experience as a delusion or hallucination of superstitious people and regards the resulting beliefs as subconscious wish-fulfillments. Since this rather prevalent attitude is said to be based upon scientific enquiry, an analysis of same is in order. Before embarking upon such an analysis we must examine the a-priori assumptions which govern the first two attitudes concerning mystical experience.

The believer rests his case upon faith and contends that faith concerns "knowledge" which the "carnal" mind cannot consider. As Kierkegaard writes in "Fear and Trembling,": "Therefore faith hopes also in this life, but by virtue of the absurd, not by virtue of the human understanding." Having, therefore overcome the paradoxes inherent in a particular belief through faith, the religionist feels that he is qualified to pass judgment upon other beliefs and the various experiences which began and sustain them. Any attempt to evaluate this position would entail the use of reason and is therefore not allowed according to this view. So the author will merely point out that the determi-

nation that matters of faith are inaccessible to reason is, itself, a deduction and therefore avails itself of a certain amount of logic. It can be legitimately argued, then, that in using the very function they have sought to negate, the religionists have disproven their own case. At this point, a distinction between "unreasonable" and "beyond reason" will be valuable. It is not hard to conceive of aspects of existence which are presently beyond our understanding. Such an admission does not prevent us from using reason in further pursuit of that understanding, however. On the other hand, "unreasonable" implies an irrationality or a senselessness. Thus, if one says "The barn is red," but experience demonstrates it to be green, it would be unreasonable to insist upon the validity of the prior statement. So if the religionist or cultist means by faith the acceptance of a tenet of belief which experience or enquiry determines to be untrue, then it is obvious that the core of his attitude is not based upon an honest attempt to determine the truth, but resides within him in the form of a particular psychological need. This attitude, as typified by Kierkegaard, is not as prevalent as it once was, but is still found among fundamentalist groups, religious or otherwise. Contemporary theology avails itself of reason to a great extent, but their light

of criticism is usually directed toward the beliefs of others or is used to rationalize Biblical passages which seem to conflict with their own accepted doctrine. Very seldom does one find a soul brave enough to attack his own set of beliefs with the same objectivity and candor with which he interrogates the beliefs of others.

The above considerations apply only to those individuals who have placed their uncritical trust (which is what faith in the usual religious sense means) in those beliefs which originated from and were sustained by the so-called revelatory experiences of others. Those who have had their own, direct mystical experiences comprise a different group and warrant different observations. While the uncritical believer has rejected the use of his reason, he who is converted to some belief through a strange experience is confronted with something beyond his reason. The impact of such an experience is usually so great and personal, that the individual participating in it feels that the experience has given him what reason could not. For mystical experience involves the "numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will. On the contrary, it seizes and controls the human subject who is always rather its victim than its creator. The numinosum - whatever its cause

may be - is an experience of the subject independent of his will." Though the person involved does not know what has happened, he does know the effect which the experience had upon him. His ignorance of the cause is overcome by conscious or unconscious deductions which provide a framework of understanding for his unusual encounter. That the effect of the "numinosum" is very great, informs us of the value of religious experience. Any explanation of same which does not take this value into account is an inadequate explanation. Whereas the uncritical believer approaches his subject willfully, the person involved with the numinosum is swept along by the compulsion the experience engenders within him. He need not reason as to this or that, as his soul-shaking encounter makes all such intellectualizing irrelevant. That essentially the same kind of experience converts a man with a Christian heritage to Christ, another man with an Oriental background to Buddha, and still another who has rebelled against orthodoxy to some self-styled ism, is of no concern to the convert. But it will be our problem for this is precisely the kind of observation which should challenge our understanding. To a-priorilly say that the Buddhist's experience was fostered by Satan and the Christian's (from the Christian

standpoint) was inspired by God, is to make an assumption unwarranted by the facts and obviously motivated by some inner requirement of the particular person involved.

What, then, have we learned from our brief but specific enquiry into faith? We have learned to tolerate realities beyond our reason for one thing, but not to explain away obvious contradictions by resorting to blind faith. The former principle directs us to accept naked experience even though a thorough analysis of it reveals no easy explanation which fits the facts, and the second one teaches us that belief without integrity is an affront to Man and unworthy of anyone's God. We have learned to make the distinction between psychological need and objective truth and we have made the discovery that the compulsion associated with direct mystical experience carries with it the necessity of making several deductions which the person involved may or may not recognize as such.

PART II - REASON

Reason is the foremost tool of scientific enquiry and by examining the function of science we can gain an incite into the value and limits of reason. Science is the most potent mode of investigation the world has ever known. It has probed for the secrets of matter and is presently invading the deep-

est recesses of the human psyche. Scientific theories and concepts had made themselves felt by helping to develop new methods of manipulating the natural world and in barely a century the face of the earth has been changed. All of this has had a curious effect upon the multitudes of laymen, for they have come to the awe-inspired conclusion that when a scientist emerges from his laboratory and announces the latest nuclear theory that he has uttered an unalterable, absolute truth. In reality, science progresses by discovering the inadequacies of its presently held ideas and replacing them with new ones which better explain the observed facts. That a given hypothesis can be useful to the extent of basing a workable device upon it, and yet have that very hypothesis proven totally inadequate years later, is proof that useful concepts are not necessarily synonymous with reality.

On page two of the July 13th, 1962 issue of Time Magazine, George K. Schweitzer, Professor of Chemistry at the University of Tennessee, makes these very pertinent remarks:

"Any number of scientific concepts we accept today may be simply convenient schemata that impose order upon the experiences we have collected so far. They may have little or no relation to 'reality'. The suspicion has been

growing among many scholars during the past few decades that we are not so much discovering our scientific theories as we are inventing them. A theory is thus neither true or false; it simply works or it doesn't."

Professor Schweitzer advises us as to the limits of reason, wisely pointing out that it has the tendency to take the part which has been discovered at any given time, for the whole which actually lies forever beyond us. Such a viewpoint leaves much room for the usefulness and value of so-called "revealed knowledge", and at the same time allows us to search for the understanding of same.

Modern scientific methodology comprises a particular way of looking at the world. Its limiting factors are inherent in its quantitative approach to the phenomenal world, for the notion that such measurable quantities comprise the total reality of any phenomenon is totally without basis in fact. Motimer Taude, in his recent work entitled, *Computers and Common Sense* (Columbia University Press 1961), comments on this misuse of reason:

"... in the last analysis, experience is primarily asthetic, an affair of feeling and not logic. Logicians abstract from the matrix of experience and consider only certain formal relations or propositions and the sentences which

express them (whether in words or mathematics.) But to take as the sole reality the result of an abstraction from a concrete process, is the basic error of formalism and one of the most widespread modern scientific aberrations."

So we must deal with mystical experiences on their own terms, as dynamic, inspiring forces which fashion the very lives of the people involved. For we would only betray an unpardonable ignorance if we would attempt to force a many-faceted experience into a framework which could not accommodate it. In such cases the experience must take precedence and new frameworks must be created to more adequately deal with the qualitative facts of it. The absurd idea that what you can't measure isn't real, was exposed over one hundred years ago when Johann Wolfgang von Goethe put these words in the mouth of his mythical Mephistopheles (from *Faust*):

"I see the learned man in what you say!

What you don't touch for you lies miles away;

What you don't grasp, is wholly lost to you;

What you don't reckon you believe not true;

What you don't weigh, that has for you no weight;

What you don't coin, you're sure is counterfeit."

Scientific pronouncements con-

cerning mystical beliefs and experiences were restricted to the area of opinion until Sigmund Freud made his epic assault upon the unknown depths of Man's psyche with his theory and method of psychoanalysis. In *The Future of An Illusion*, Freud dealt at great length with these facets of Man's life and we will consider that work in some detail. In that religious beliefs or doctrines are but codified mystic experiences, we will be investigating both the beliefs and the experiences even when it appears we have concentrated on one or the other.

Freud begins by attacking religious dogma:

"If we ask on what their claim to be believed is based, we receive three answers, which accord remarkably ill with one another. They deserve to be believed; firstly, because our primal ancestors already believed them; second, because we possess proofs, which have been handed down to us from this very period of antiquity; and thirdly, because it is forbidden to raise the question of their authenticity at all. Formerly this presumptuous act was visited with the severest penalties, and even today society is unwilling to see anyone renew it. The third point cannot but rouse our strongest suspicions. Such a prohibition can surely have only one motive: that society knows very well the un-

certain basis of the claim for its religious doctrines. If it were otherwise, the relevant material would certainly be placed most readily at the disposal of anyone who wished to gain conviction for himself. And so we proceed to test the other two arguments with a feeling of mistrust not easily allayed. We ought to believe because our forefathers believed. But these ancestors of ours were far more ignorant than we as they believed in things we could not possibly accept today; so the possibility occurs that religious doctrines may also be in this category. The proofs they have bequeathed to us are deposited in writings that themselves bear every trace of being untrustworthy. They are full of contradictions, revisions, and interpolations; where they speak of actual authentic proofs, they are themselves of doubtful authenticity. It does not help if divine revelation is asserted to be the origin of their text or only of their content, for this assertion is itself already a part of those doctrines whose authenticity is to be examined, and no statement can bear its own proof."

The reader will see that Freud was not merely exercising his opinions on this matter, for he had obviously studied the writings in question. Furthermore, his reasoning is very sharp and to the point and reflects the factual re-

sults of his enquiry. Yet, there is a certain tendency already visible which reveals that Freud is willing to let the whole subject of mystical aspects of life rise or fall according to the results of analyses concerning only the formulations of those aspects. He makes no distinction between those formulations and the raw experiences which gave birth to them, and although his logic is excellent, his is the greater sin of indiscrimination. Concerning the *Credo quia absurdum* of Kierkegaard and others, Freud has this to say:

"It (faith by virtue of the absurd) would imply that religious doctrines are outside reason's jurisdiction; that they stand above reason. Their truth must be inwardly felt: one does not need to comprehend them. But this *Credo* is only of interest as a voluntary confession; as a decree it has no binding force. Am I to be obliged to believe every absurdity? And if not, why just this one? And if the truth of religious doctrines is dependent on an inner experience which bears witness to the truth, what is one to make of the many people who do not have that rare experience?"

Freud rightly points out that to believe by virtue of the absurd requires that we refrain from any critical analysis of all absurdities whether they be conscious imaginings or not. Statements to the effect

that this or that absurdity is holy, whereas all others are not, refers, again, to the recognition of the inner needs of particular people. But in regards to inner experience, although we can concur with Freud that such experiences cannot in any sense bring us the One Truth, as they conflict with other "Absolute Truths", it is a fact that those who have such experiences are compelled to consider the very ideas they once regarded as absurd. It is this fact, the fact of the impact which the mystical experience has upon those participating in it, which should concern us most and we take it as apparent that the beliefs which emerge from same, being codified experiences, do not propagate one truth, but reflect the spontaneity and variety of such experiences. But Freud wants to deal exclusively with the formulations and does not penetrate beneath them where the phenomenal experiences reside. We can only conclude that Freud was ignorant of this sustaining layer of mystical codifications, or that his entire analysis was predicated upon some a-priori opinion. To pursue his reasoning further:

"If on the one hand religion brings with it obsessional limitations, which can only be compared to an individual obsessional neurosis, it comprises on the other hand a system of wish-illusions incompatible with reality, such as we

find in an isolated form only in Meynert's amentia, a state of blissful hallucinatory confusion . . . and it accords well with this that the true believer is in a high degree protected against the danger of certain neurotic afflictions; by accepting the universal neurosis he is spared the task of forming a personal neurosis."

Thus we have come to the core of Freud's thought on mysticism. He conceives of mystical experiences as the delusions associated with personal neuroses and the doctrines which result from them become codified aspects of neurotic behavior. Therefore, since "religion is an affliction of the sick," those individuals with a neurotic tendency can escape the formation of same by accepting the collective neurosis through belief in a religious doctrine. Some pertinent remarks are in order. First, Freud sees all mystical experience in terms of wish-illusions incompatible with reality, but he fails to realize that (a) many such experiences involve frightful, intervening psychic contents which can hardly be "wished" by the individual involved and (b) that since he equates reality with the physical world, and since the mystical experience is purported to see beyond that immediately present world, the incompatibility he speaks of resides within his own mind which has failed to formulate

the problem correctly. Further enquiry into Freud's mystical thought leaves one with the feeling that his explanation of mystical experiences results entirely from his conclusions about mystical formulations and dogma. Since his reason (and good reason it is) easily destroys the dogmas, he seems to assume that the experiences are equally as erroneous. Freud's enquiry was inverted: one can come to an understanding of dogma from a detailed study of the experiences which gave birth to it, but the experiences cannot be completely illuminated by an analysis of the dogma.

But the most critical point to be faced is Freud's contention that those involved with mystical experience are necessarily sick. A neurosis is a mental disorder, a psychic disease, and if we are content to call all behavior and experience which varies from the norm, neurotic, then certainly the mystical experience (being relatively infrequent) is neurotic in character. But even though such experiences are unique, it needs to be said that the majority of people in this world partake of such experiences second-hand in the form of codified beliefs, and this, itself, seems to bear testimony that mystical experience, rather than being a disease is, instead, a requirement of men. But to face, directly, the infrequency of

mystical experience; it would seem to the author to be more tolerant of minority experiences and unique thought patterns to designate as "sickly" or "diseased" only that behavior which has a severe adverse effect upon the individual himself or others around him. That mystical experiences are valuable and have meaning for those involved, and to the contrary, precipitate (in some cases) improved behavior (from the social standpoint), would seem to destroy the relevancy of such a sweeping declaration. But whether glorious or hideous, the mystical experience unfolds an unusual aspect of existence, and the fact that it consists of a unique adventure, should convey to us its value and not its so-called neurotic qualities.

But to forever put to rest Freud's generalization that what psychoanalysis calls neurotic is, therefore, not valuable or (in some cases) true, I quote from a recent study made public in the June 3, 1962 New York Times Magazine:

"Of 300-400 geniuses investigated by psychiatrists and psychologists, 12-13% had shown serious mental disorders at least once during their lifetimes ... geniuses who are psychologically healthy are in the minority. When the study narrowed to the 78 'very greatest names', it was found that more than 37% had shown sharp mental disorders at one time; that more

than 83% has been markedly psychopathic; that more than 10% had been slightly psychopathic and only 6.5% had been healthy. The proportion of diseased persons became even greater when the 35 persons regarded as the greatest geniuses of all were selected. Those with sharp mental disorders numbered 40%, the psychopaths more than 90%."

So it appears that if we are to call illusory all those thought and behavior patterns which emerge from psychiatrically sick persons, then the theories and concepts of our most advanced thinkers are also delusions. Surely this is ridiculous. Surely psychiatry discovers more neurotics among our population of geniuses precisely because the unique varies from the norm and relative health is based upon the norm. The genius is revered because he brings the unique into the world and uniqueness has always been of supreme value. Significantly, value is one of those intangible, unmeasurable qualities which lies outside the domain of science. It is no wonder, then, that we find scientists ignoring it in their analyses which is reason enough for their inaccuracies in the realm of the psyche. Freud tried to evaluate the minds of all men in accordance with his own mental standards of reason and value, not allowing for the fact that others had different conceptions of

reason's role and of the nature of value. His own "mind field" bent the data of its cognition into a predetermined pattern which is to be expected, but in being ignorant of that inherent bias, he assumed a position as dogmatic (hence, as untrue) as the one he set out to destroy. Furthermore, his investigations into Man's unconscious were reductive as he dissected phenomenal experiences into their underlying components and then proceeded to equate those components with the experiences themselves. Following this same kind of reasoning, a table is only an arrangement of wood molecules and a human being becomes a particular organization of elements. The truth of the matter is that these explanations only give us an abstracted view of the substructure of human experience and do not explain the experiences themselves. The whole is not the sum of its parts, rather are the parts elements of dissection which help us to understand the underlying mechanisms of the whole. The world of Man's experience is one of form, color, texture, smell, sound, emotion and meaning. It is not one of atomic nuclei and brain cells. If we wish to deal with nuclei and cells, let us be conscious of the fact that we are dealing with mechanisms, forces and effects - things which lie within the scientific capability - and not with

human experiences of which these elements are the transmitting parts. The mystical experience - like all experience - occurs prior to, and independently of our analyses of it and it therefore has a value and meaning which lie outside of the analytical results.

CONCLUSION

If this enquiry has taught us anything, it is that (1) realities exist which scientific methodology cannot deal with precisely because of its tangible, quantitative approach to the world, and that (2) faith does not insure the precise truth about those realities. The world does not consist only of tangible effects, and reason finds its natural limits when it understands that fact. These considerations explain why the mystical experience has forever confused reason and engendered faith, for until now, faith was the only mode of expression which could accommodate those perceptions which go beyond the rules of logic, and penetrate a realm governed by laws of its own. We must realize that reason can lead us to this realm but it cannot enquire into it with the same certainty with which it interrogates the physical world. From these principles, faith, itself, takes on a new dimension and we no longer think of it as an escape from the paradoxical, but as a judgment about the unknowable.

WHO'S TO BLAME-

By Dr. W. D. Chesney, M. D.

Mystery Slanting

ADAM TRIED to shift the blame on Eve for partaking of the forbidden fruit, according to Genesis. It seems to be a human failure to dodge the punishment due us by pointing the finger away from our own guilty selves.

American science and religion point the finger at Russians and scream to high heaven at the really horrible crimes committed against Hungary and elsewhere, while scoundrels right under our noses, run off with everything including our sacred liberty.

We learned through the trial of Eichman at Israel that one man plotted and carried out the slaughter of 6 million Jews, draw-

Slam

ing our attention away from the fact that American corporations are making the Nazis and Russians mere pikers.

U.S. News & World Report, issue of November 26, 1962, records an interview with B.T. Shaw, Administrator, U.S. Department of Agriculture. He states that pesticides and herbicides are necessary in order to produce greater crops. Doesn't he know that granary and storage space is literally bulging with crops on which our government is paying millions of dollars every day for storage? We are bankrupting our economy by paying farmers for not growing crops. A Texan was paid nearly \$300,000 for not rais-

IF AMERICA IS

DESTROYED?

ing cotton. He took the money, went into another section and planted twice as much cotton on which the government paid through the nose. Administrator Shaw admits that insecticides are highly poisonous, but says if properly employed they are safe. He knows very well they are not properly used. Texas Research, a non-profit group, testified before a House committee to report the disaster arising from the use of DDT, parathion, etc (to the tune of 2,000 poisonous products). Texas Research found that DDT was picked up by the roots of every living plant and went into all human and animal foods. It reported that samples of every human food picked up

from Amarillo to Houston contained from traces to hazardous amounts of DDT.

Shaw tells one truth by stating certain harmless insects destroy the predator insects. He admits this maneuver has been a success. But he must also know that these products of the chemical trust kill the beneficial insects. Has Shaw ever heard of the lady bug? He should put them to work. But will the chemical corporations permit him?

When the FDA tried to stop the use of parathion, the USDA gave it the green light for general use. After the U.S. supreme court, forbade interstate shipments of bleached flour, both FDA and USDA

overruled the court and permitted it.

If Shaw will only get a copy of Dr. M.S. Biskind's papers in the American Journal of Digestive Diseases, he will find that FDA stated: "Hepatic cell degeneration from DDT in foods make it extremely unlikely that the potential hazard of DDT has been overestimated." The U.S. Public Health Service stated: "DDT is a delayed action poison. Due to the fact it accumulates in the body . . . constitutes a distinct health hazard. The deleterious effects are manifested in liver, spleen, kidneys and spinal cord. (Author: As the symptoms arising from DDT are very similar to so-called Polio, many real authorities believe that very many cases diagnosed as polio are nothing but DDT poisoning.) The U.S. Public Health report continues: "DDT is excreted in milk of cows and nursing mothers. Children and infants especially are more susceptible to poisoning than adults."

Shaw tells us that DDT and other insecticides are oxydized. The Journal of the American Medical Association came out with this: "It is not reasonable to expect that humans can avoid injury, if they are exposed year after year to a toxic agent in atmospheric concentrations that kill an insect in a few hours . . . the resultant injury may be cumulative or delayed, or

simulate a chronic disease." How about that Administrator, Shaw? Thousands of acres of fruit orchards contain well over 100 pounds of DDT per acre in the top six inches of soil. This means that the poison is scattered by the winds, powdered over pasture lands, picked up by milk cows, and passed on to humans. The National Audubon Magazine tells us that after DDT was sprayed in Florida the shores of lakes and streams were piled up with dead fish, crabs and other sea life. And, the birds, the natural mosquito destroyers, being killed, the mosquitos were worse than ever. The destruction of other wildlife was horrifying. After Shaw's department insisted on spraying parathion to kill fire ants, great piles of squirrels, rabbits, quail and song birds were photographed. This writer has one of the photographs.

Now here is one TRUTH that came out of the FDA: "Every thirty-two minutes, someone in the U.S. dies as a result of taking a blood transfusion. 16,500 died last year from complications. Dr. M.M. Simon of St. Francis Hospital, Poughkeepsie, N.Y., said: "The computed annual death rate from blood transfusions exceeds that reported for many common surgical sicknesses such as appendectomies, rectal cancer or intestinal obstruction." The complications

were due to hemolysis of the donor's blood in the circulation of the patient, the overloading of the circulation with too much blood, and serum hepatitis."

Now a more sinister and diabolical technique is being used. It comes from Russia, the place where blood banks were first established.

Testimonial

The blood of corpses is now being used Dr. Pafomov, head of the transfusion unit in Moscow said: "We have recently used thirty tons of blood from dead people. Seventy-five percent of the blood transfused in this hospital - and we are all filled up most of the time - is blood from cavavers. We used more than two tons of such blood last year alone." Are you sure that the AMA is not doing the same thing? If you want to know the vileness that goes on inside the sacred doors of an operating and dissection chamber, get and read THE FINAL DIAGNOSIS. Have your druggist order a copy and prepare for a crushing shock, for it's true. Read about a postmortem, and the treatment of the remains of a loved child, mother or wife.

Get a copy of LOOK magazine for June (you'll have trouble in getting it from your news dealer). In it is a hell bomb article written for LOOK by Virgil G. Damon, M.D. Dr. Damon said that in his younger days of practicing the

marvelous and rewarding art of healing it was stylish to have an appendectomy. Dr. Damon further skinned the skimmers by telling that hysterectomy was now stylish, and likely to remain so. He quoted Dr. Ray E. Trussell who reported that of 60 hysterectomies performed, one third of them are unnecessary.

In California almost 42% of these defeminizing operations are proved unnecessary by the tissue committee. This true report, by Dr. Damon, brought him before the County Medical Society (AMA). He said he had received countless letters of absolute hate from New York medics. The doctor seems to feel that he is in no danger because of his exposure of such villainies.

*Guilty
by
assoc-
iation*

This brings back to mind the report of the Morland Committee to Governor Dewey. Thousands of N.Y. doctors were demanding and getting enormous kick-backs and split fees from surgeons, druggists, instrument and physical therapy makers, from optical specialists and optometrists, medical book publishers, et al. This is documented by a letter of the Secretary of Better Business Bureau, and additional findings of government investigators. Several druggists have been convicted for doubling the costs of prescriptions at doctors' instigation, and the extra brontus handed to the doctors.

*Parental Desire &
Desire for Wealth*

The March 1, 1952 issue of the AMA Journal carried a lead article by the renowned cancerologist, Dr. Anton Ochsner, proving that cigarettes were the prime cause of the catastrophic increase in cancer of the respiratory tract. The same issue contained two full page ads for the very thing condemned. The current issue of Readers Digest, page 189, says: "DANGER! SMOKE AT YOUR OWN RISK!" The Chicago Tribune often points out the disasters arising from cigarettes, then runs full page ads for them. The article in Reader's Digest records that at a meeting of the AMA, the subject of smoking was one of the principal topics. It was admitted that the cancers due to smoking (at least 40,000 deaths a year), are relatively unimportant compared with the damage it does in a variety of ways.

In 1951 the American Cancer Society began a study of 187,783 cases. Remember that our two great killers are heart disease and cancer. This investigation showed a difference of 2665 deaths of cigarette smokers over non-smokers. And, said the report, this can be "excess deaths" associated with cigarette smoking. Furthermore, "the rate of death from coronary-artery disease was 70% higher among cigarette smokers than among non-smokers, and the rate of death from lung cancer was ten times as high."

How can it be made any stronger, any more horrifying, any more diabolical? We Americans shed a tear over a Bataan death march, or a Battle of the Bulge. We damn Russian and Chinese mass slaughters, and watch with equanimity more Americans slaughtered by cigarettes, radioactive fallout, pesticides, herbicides and wonder drugs every year than were destroyed in two World Wars. And we do nothing about it.

I still am trying, at age 83, to get you folks to rise and smite the crooks who are sending humanity down into the pit. In my forthcoming CONFIDENTIAL MEDICAL CONSPIRACIES, you will discover the crimes committed by controlled medical monopoly, and how and why doctors have been led away from honest medicine into brutality. Here is an example:

Dr. Robert Gesell, of the American Physiological Association, said: "We are drowning and suffocating unanesthetized animals in the name of science. We are determining the amount of abuse that life will endure in unanaesthetized animals in the name of science. We are observing animals for weeks, months, even years under infamous conditions in the name of science."

And yet these medical scientists are as far away from finding a cure for the common cold, or nervous disorders, as heaven is

*appeal to
pity & sympathy*

from the deepest depths of an orthodox hell. Millions of dogs and cats are being chopped to bits to prove nothing. No great medical discovery has ever been made by sadistic practices on humans or man's lesser brothers. Approximately nine million of God's creatures will pass through vivisection hell this year, more next year, and the next year.

Last year, in Britain, 3,896,581 vivisections were performed on animals, not to even mention vivisections performed on humans. That was 195,000 more than in the previous year. In Britain, as in America, man-killing diseases increase geometrically.

Clergymen and doctors recognize that these vile and impious conditions exist. Why do they not act?

To demonstrate how we Americans are being lied to, cheated, taxed while forbidden representation in our government, it seems necessary to give a few figures received from reputable sources of information.

We have all read of the horrors arising from thalidomide, decadron, the new contraceptive pills, etc, causing the birth of monster-babies - phocomelus - born without parts such as arms and legs. And now the awful news from many sources, including U.S. News & World Report, Time, the Associated Press, that there is a dis-

tinct possibility that many others of the coal tar medicines can have the same effect as thalidomide. Medical men of good will and clean conscience are warning other doctors not to administer these drugs.

The Chicago Tribune, December 24, 1962 carries an AP dispatch saying that Preludin, which has been largely prescribed by doctors, is suspect as causing monsters, babies born without arms, or legs, or both absent. The British College of General Practitioners states that other drugs beside thalidomide bring the ghastly deformed babies. As you would suspect, certain questionable authorities, many connected with our government, say: "no evidence yet." Then why is all Europe aghast with the possibility of more tragic examples of phocomele births? Why has Italy stopped the sale and use of this drug and derivatives? Why is France stewing, and England, and Germany? In Canada men who prescribed preludin have found themselves in a hornet's nest.

Every minute of the day we hear the brazen throated spielers on the radio and TV tell of the marvels of their cold preventors and cures, because they contain antihistamine. Swedish health authorities have put a ban on a popular antihistamine, Postafyn, a product very similar to the stuff

shouted to heaven over radio, TV and in the whole American Press.

You are given solemn warning by real doctors, not to load a pregnant woman down with the new dopes that poison every American. This warning is documented by an article in U.S. News and World Report, Nov. 26, 1962, page 118, titled: "Birth Defects." Every minute of every day every human, including every pregnant woman, is subjected to the bug poison, fluoride sodium, in water and everything cooked in water (and boiling the water concentrates this poison). This refers to the towns who let the aluminum corporation buy authorities off to add their waste product to potable water. Every pregnant woman gets several poisons in oleo, bread, bakery and mixes; in meats, chickens and eggs that were loaded with dangerous synthetics. The air is loaded with radioactive fallout and the dusts arising from pesticides and herbicides; from prenatal x-raying to study the embryology of pregnant women; and cigarettes, lovingly prescribed in the Journal of the AMA, the Chicago Tribune, nearly every popular magazine, and all TV and radio. The Readers Digest is the only large, world-wide circulation magazine that will not accept cigarette ads.

Ask yourself why American Youth comes off a poor sixth in educational attainments, and phys-

ical fitness. Eisenhower commented on this while president. A recent wire from Hyannisport puts the same words in Kennedy's mouth.

There is an article in RED-BOOK, November, 1962. The authors admit that these pesticides and herbicides are poisonous, then go ahead to state: "We must have them to raise greater crops." They say they are policing the growers of every food product, which reminds us that one politician stated in the largest farm journal: "Of course there is DDT on that apple. But it won't hurt him too much, if he eats only one apple." But what if Johnny eats three apples?

Are we, any of us, idiotic enough to believe anything that stems from a political bureaucrat, when they permit, often urge, the tobacco trust, the medic trust, the aluminum trust, the bakery trust, the drug trust to spit in the face of providence and humanity? If you will get a copy of Dr. Biskind's, paper in AMERICAN JOURNAL DIGESTIVE DISEASES, November, 1953, you will find that FDA, USDA, U.S. Public Health Service have been on and off, and on and off, apparently at the behest of corporations, since they came into existence. They do not protect us against the universal poisoning, and they will not do it until faced with the punishment they deserve.

It Happened To Me

AN AMAZING TRUE EXPERIENCE OF ASTRAL PROJECTION AND SURVIVAL OF THE SOUL

AS TOLD TO

Christina Van Dykes

ON A summer day late in June, 1958, my friend, Florene Stanton, showed me a clipping she'd torn from the obituary column of the Indianapolis Star. I didn't recognize the name of Tim Morrison, but the small southern Indiana town where this man had lived his life and passed away had also been Florene's home town.

In answer to my questioning look, she asked a peculiar question of her own. "Christina, do you know what astral projection is?"

"Why, yes -"

"Then you know psychical research uses it to describe the supernormal phenomenon of the soul leaving a physical body but returning, at will; whereas, in death the soul is unable to re-

enter the body. Right?

I nodded, my curiosity aroused sharply. Florene, a still handsome woman in her early sixties with a round, cherubic face framed with soft, white hair, bit her lip and said haltingly, "What would you say if I told you astral projection could be used to unite living people - young lovers separated physically by forbidding parents - so that locked doors, building walls, even hundreds of miles couldn't keep them apart?"

I touched the paper clipping in my hand. "Does it have something to do with this?"

Her brown eyes looked away from me, into the past. "Tim Morrison was my childhood sweetheart. My parents separated us when I was only twenty, and our family moved away from Vernon. That was almost forty-five years ago, the summer of 1915. I haven't seen Tim in the flesh since, and yet, Christina, in those forty-five years we've gone to one another, talked, laughed - yes, even been lovers!"

I looked hard at her.

She shook her head. "I know what you're going to say. But I've been married all these years to Peter Anders. And I've known a good marriage with Peter, but the warm affection I felt for my husband was like kicking up road dust after a trip to the stars, which was my love for Tim. It was

four years after my parents separated Tim and me that I met Peter, and I married him because he reminded me of Tim, though he wasn't quite so tall. I resolved to forget Tim Morrison, but there was one thing I didn't take into account - my 'dreams' or what I called dreams because I had no other explanation for them.

"One of my aunts once called me a 'seventh child.' Things I sensed, saw and heard other people weren't aware of, at all. My parents finally grew so exasperated that they ordered me not to say anything more about my strange trips lest people begin to whisper I was in the devil's work. Poor Mom and Dad - how could I expect them to understand my astral wanderings - the ability to leave my body at will and travel to distant places, some familiar, and some grown familiar by my many trips to them, while my body remained, as though asleep in my bed, a living thing only so long as it remained attached to my wandering soul by the silver cord of life. How many times I've actually seen that silver cord, Christina - a very flexible, elastic, silver band that seems to stretch out as far as the soul wills itself to go -

"Now I realize that Tim must have possessed the same ability as I to transport himself, apart from his physical body. But in 1915 I'd never even so much as heard of the

term, astral projection, that applied to it. I was much too busy being nineteen and in love, playing the organ at church, taking part in quilting bees and box suppers, staying overnight with girlfriends, going to the Dream Movie House with our familiar group of young people - always with Tim Morrison to be my special beau and walk me home afterward.

"Then, unexpectedly, my parents forbade me to see any more of Tim because of a terrible lie his cousin had concocted about him. When I 'mooned' so, as Dad called it, that I had to go to bed, upon the advice of our old family doctor, I was allowed to see Tim again. But not for long. So began the first of what Tim and I called 'dreams' because, afterward, we knew of no other way to explain them.

"I'd gone early to bed, this August evening of 1915, grieving and missing Tim, when abruptly, I felt myself rising to a sitting position, then standing. I could look down upon my physical body, cheeks wet with the tears I'd cried, still on the bed, as though asleep, but I seemed to have no time to dilly-dally. Instead, I slipped out of my room, down the stairs, past the front room where my parents still sat, my father reading his evening newspaper and my mother crocheting. Outside, I left our porch and followed the

path that cut across the vacant corner lot next to ours. I seemed to know exactly where I was going. Tim worked as a service repairman for the telephone company, and as I reached downtown and the street where the telephone exchange was, Tim was coming down the front steps of the building.

"He saw me, Christina! That's what seems so remarkable, even now. Startled, he hurried across the street to meet me. 'Florene, what are you doing downtown at this hour alone?' he scolded.

"I didn't answer him, it's true, but with us that didn't seem strange. Tim loved to tease me about being such a quiet one. Anyway, he took me home. It was a two-mile walk. And in front of my house, he took me in his arms and kissed me. Ah, Christina, I wish I could describe to you what Tim's kisses could do to me -

"Then he smiled and scolded me again for coming out alone to meet him. 'Next time, how can you be sure I'll be walking down the stairs just in time to see you? Now run along - I'll wait until I'm sure you're safe inside.'

"Up in my room, I hurried to the window. Tim still stood in the bright moonlight in front of the house. I waved to him, and then I turned to the bed, sat down, then lay down upon my body which was still, apparently asleep there. The moment I was within 'me' again,

I was instantly awake, jumped up, and ran to the window. There was Tim, in the moonlight, following the path across the vacant lot!

"That was our first dream. When I met Tim two days later at a friend's home, he scolded me again for being out alone.

" 'But I didn't leave the house,' I told him. 'I had a dream that I met you and you walked me home -'

"I still remember the puzzlement in his frown. 'It couldn't have been a dream. I saw you. I touched you - I even kissed you, and you were as real as you are this very minute -'

"We finally agreed that it must have been a dream. What other explanation could we find? I was positive I had gone to bed, though not asleep, before I arose from my bed and went seeking Tim, and Tim was just as sure that he had seen me in the flesh and walked me home; the only point we could agree upon was that it had happened to both of us and was as real as life, dream or no dream! Maybe that was what gave Tim the idea, if an idea was necessary afterward to make the manifestation a resolved and purposeful action. For not long after that my parents learned Tim and I were still managing to be together, with the consequence that my father sternly forbade Tim to see me again and soon after announced to the family that we were leaving Vernon.

"As a stone contractor, my father had been awarded a contract to build a large theatre in a northern Illinois city; so dutifully, my heart breaking, I helped the rest of the family pack and crate our things for moving. I never saw Tim again, physically, that is. But there were still our 'dreams'. Like the night I sensed someone in my room and turned my wet-eyed face from the wall to find Tim kneeling beside my bed, his head bowed down upon my coverlet as though he, too, were grieving.

" 'Tim?' I whispered incredulously, reaching out to touch his shoulder. How had he found me? How could he have gotten up to my room without wakening my parents? The familiar blue eyes smiled soberly. 'I heard you crying and calling my name so I came. My poor, poor darling, what are they doing to you?'

"It was always like that. The 'dreams' were so real, they made up in a way for the emptiness of my life without Tim. Reluctantly, my parents consented finally to my getting a job as a telephone operator, and it was through my job as one of the special operators at the U.S. Army Post outside the city that I met Peter Anders. It was Thanksgiving, 1917. I hadn't heard from Tim since I left Vernon, but what I didn't know was, that my parents had

intercepted his letters in answer to mine.

"I liked Peter Anders. He was blond like Tim, and blue-eyed though not quite so tall. He immediately put on a whirlwind courtship, and even when I told him I could never love another man as I loved Tim Morrison, he refused to be discouraged. We were married in 1918, and afterward I learned that Tim married, two years later.

"There were times during my marriage when it seemed to me that I had succeeded in transferring my love from Tim, my sweetheart, to Peter, my husband, for there was some of the same thrilling, ecstatic feeling between us that there had been with Tim and me, so I thought. Yet, other times relations between Peter and me seemed to be purely platonic. It was as though Peter were two different people to me. (The ecstatic feeling, I found later, was not coming from Peter - but from my thoughts - imagining at times, that he was Tim.)

"Our first apartment was a tiny one close to the Post, and I was used to Peter often getting short passes and coming in at any time from nine to midnight to see me. This particular night I'd just gotten in bed when I heard a tap and then a familiar voice at my bedroom door which led into an outside hallway.

" 'It's me, honey. Let me in.' "

"I remember distinctly, even after all this time, I had to unlock both the door and flip the yale lock and that I mechanically locked them both once he was inside. But when my hand reached out for the light switch, I was swept up into eager, hungry arms and a voice whispered in my ear, 'Don't bother with the light. I can't stay but a short while. I have to get back, but I just had to see you, even for a few minutes.' "

"It wasn't unusual. Peter had had short passes before. But it was the extraordinary, urgent passion in his kisses that suddenly alarmed me. 'Something's wrong!' I gasped. 'They're sending you overseas!'

" 'No,' he murmured. 'No one's sending me anywhere. It's just that it's been so long and I've been so lonesome for you and need you so badly.' "

" 'But you're acting so differently.' And then I found myself peering up at him, trying to see in the misty darkness of the unlit room. 'You seem taller than usual, too.' "

" 'I'm not any taller than I ever was. And I'm just acting as I really feel.' And then he asked what seemed a very strange question to me. 'Florence, don't you know who I am?' "

My friend sighed, leaned back in her chair, slowly dredging herself

from the past. "And I honestly didn't guess who he was. The only reason I can offer for not guessing that Tim was coming to me was the strong conviction in my mind that marriage to Peter had terminated everything between Tim and me. It hardly seems possible to me now that the slightest intimation didn't enter my mind, especially after the ensuing mysterious and strange events of that particular night.

"First, when I started to get the key to let him out, he said, 'Honey, you go to bed. I'll let myself out.' And I was in bed a full half-hour, in too dreamy a state to sleep, when the astonishing thought sat me straight up in bed. How had Peter let himself out the door when it was locked? I could see the key still on the table where I had dropped it. I even crept out of bed to test the lock on the door. Both it and the yale lock were in place, yet less than thirty minutes ago I had watched the man I had thought was Peter leave through that door!

"By the next evening when Peter walked in just as I was preparing supper for myself, I was thoroughly confused. 'How come?' I demanded.

" 'How come what?' Peter answered.

" 'How come they let you come in again tonight?'

" 'I don't know what you're

talking about, since this is the first pass I've been able to get since Saturday.'

"I sat down weakly in a kitchen chair. 'But you were here last night!' And then I proceeded to tell him all about the night before, even about his opening a locked door. My husband's blue eyes grinned teasingly. 'Honey, all I can say is when you dream, you certainly have whoppers!'

Florene Stanton-Anders sighed. "It seems impossible to me now that in all those years I didn't recognize Tim. I think it must have been my strong Victorian moralistic upbringing that wouldn't allow me to dwell upon Tim, even in memory. After my marriage I'd burned all his pictures, letters, anything that might remind me of him. When Peter and I returned to Indiana, within thirty-five miles of my old home town, I cautiously avoided any possibility of coming face to face once more with my old sweetheart. And yet now, Christina, I wonder if there isn't some bond of a spiritual love between true mates that can't be broken? In spite of the years between, and all my efforts to put Tim Morrison completely out of my life, in the latter part of 1957 I began to receive thoughts from him that were so strong, I couldn't push them from my mind. There was such a pleading urgency in them,

it seemed as though I could almost hear him whispering, 'If only I could come to you, darling, I would feel better. I know you could make me well. . .'

"Since 1955 I'd begun to miss the old 'dreams' and the 'visitor,' as I then thought of my husband's 'alter ego'. Then, even the thought-messages from Tim seemed to grow fainter until one morning in June of 1958, it was as though a voice spoke in my ear to watch the obituaries, for a death notice of a name I would recognize. . ."

I tapped the newspaper clipping, and Florene Stanton-Anders nodded her head sadly. "Listen to this, Christina. Remember I'd had no word from Tim in all these forty-five years, even though we lived less than thirty-five miles apart a great deal of them. But shortly after I read the obituary notice in the paper, I learned of an old friend of mine from Vernon, now in a nursing home not far from here. This week I went to visit her, and one of the first things she said to me was, 'Florene, did you hear of Tim's passing?'"

"I told her I'd seen it in the Indianapolis paper. I asked her then if Tim had been sick long, and she shook her head sorrowfully. 'Such a sad case, Florene. Tim was sick almost four years. Toward the last he was completely helpless. . .'

"How accurately it tallied! It must have been about the beginning of Tim's illness, in 1955, that I started to miss the comings of the 'visitor,' the shadowy, yet so real image of a tall, solemn-eyed individual who so often whispered the bewildering question, 'Florene, don't you know who I am?' And when he was too ill physically to make his astral visits, Christina, he still struggled to will his thought-messages to me, attempting to transmit to me how much he needed me and loved me."

We sat for a moment, neither of us speaking, our minds lost in the past, and then I asked the question that my friend must have asked herself many times since reading the dearly familiar name in the obituaries. "But can this be the end, Florene? After all, a love so strong and willful that neither distance nor physical barriers could separate it, would even death be the final answer?"

Florene Anders smiled her wonderfully sweet, cherub's smile. "Remember the words, Christina, 'If a man die, shall he live again?' And since the greatest gift of God in man's life is love, surely both love and man must be infinite!"

Somehow, the way Florene, smiled as she answered me, the sudden suspicion struck me that already Tim had managed to conquer that final barrier - death - and return to her!

You Can Control Your Health

By Joan Merrill

MOST OF our physical ills are of our own making, and all disease is caused by a combination of wrong thinking and wrong eating. Disease could be minimized and eventually wiped out by living in accordance with natural laws. The great majority of people, who build bad habits into daily routines, have no inkling as to what these natural laws are. For example, the results of poisoned foods and inappropriate diets, insufficient oxygen and impure air and water, poor mental attitudes, and nervous tension have created a false standard of "health" in which we consider it normal to have over 30,000,000 American people, including tired doctors, chronically ill. As a matter of fact, neither medical practitioners nor their patients who make up today's half-alive masses, actually realize what

true health is!

We cannot merely depend on doctors to keep us healthy, especially in view of a predicted shortage of doctors within the next 15 years, unless more bright young men can be attracted to medicine. Therefore we must adopt new and better ways to keep healthy.

Since modern medicine is geared to curing disease, instead of achieving and maintaining true health, it is inevitable that our hospitals are overcrowded. Included in this strange juxtaposition of aims is a paradox wherein intelligent and well meaning (but unenlightened) doctors are advising and practicing methods which make eventual cures necessary. Modern methods, aimed at curing physical bodies, fail because little cognizance is taken of the fact that physical disease originates in the soul and personality; therefore, aimed-for cures do not get at the root of the trouble. Consequently, doctors admit they know little or nothing about diabetes, the common cold, heart disease, cancer, polio, arthritis, etc. All these ills can be prevented, cured and even wiped out - but not through the help of today's doctors, unless they begin to view the whole pictures.

Since most A.M.A. approved, "cures" ignore the spirit within the body, it is only fairly recently that the discovery of psychoso-

matic illness has marked a milestone in medicine. But the basic principles must be further investigated before doctors can begin to use it to full advantage. Doctors still think, even of diet, in terms of sustaining the dense body alone; they must ultimately realize that diet helps feed or starve the spirit, which feeds or starves the body's natural health, before they will be on the right track.

In this connection, one of the biggest and gravest errors in the average human diet is the inclusion of meat. And yet, in a country where meat is the accepted mainstay of diet, it requires a supreme flight of optimism to say it and expect anyone to listen. Unfortunately, this item in the diet of millions, is retarding the healthy upward progress of the human race.

Advising the reader to give up meat admittedly sounds, at first, drastic. But let us consider the facts. Actually the advice is an urgent warning for one's own good.

According to William Longgood, author of "Poisons in Your Food", (a book which slaps truth at the reader with an impact) meat is more thoroughly and dangerously tampered with than any other item in the American diet. The fact is that if you live in the United States today, you cannot depend on and expect to buy meat free of cancer-producing chem-

icals and hormones; these will work cumulatively and destructively in the systems of those who eat meat.

For example, 90% of all cows, poultry, lamb, and swine, are contaminated with chemicals from birth to death and further poisoned posthumously. Most of this poisoning is approved by the Federal Department of Agriculture; some of it is added surreptitiously by unscrupulous dealers and butchers. All of it increases profiteering at the expense of your health. F.D.A. approved stilbestrol, the worst poison, is a synthetic female sex hormone which, through blocking the animal's thyroid, causes it to become obese on far less food. The weight difference is fat and water but you pay for meat. Following are some characteristics of stilbestrol as they affect you:-

1. "Stilbestrol is known to be capable of arresting the growth of children, bringing on excess menstrual bleeding, fibroids of the uterus, premenstrual tension and painful breasts. It has also caused impotence and sterility in men." (Longgood, William, The Poisons In Your Food, p. 133.)

2. Stilbestrol is such a potent poison that the continued eating of meat containing it, according to Dr. Robert K. Enders, chairman of the department of Zoology at Swarthmore College, and unsala-

ried advisor to the U.S. Department of Agriculture and the Dept. of the Interior, will mean that, "the vegetarians will inherit the earth." (Ibid, p. 134.)

3. Extensive tests and testimonies of hundreds of medical men revealed that the small repeated dosages you get in meat are the most harmful way in which stilbestrol can possibly be taken, and that its cumulative action will make eventual cancer in you absolutely certain. (Ibid, p. 136.)

4. In experimental tests in Canada to determine stilbestrol's fitness for use, the same kinds of meat you probably eat daily was fed for four days to many women past menopause and caused changes to take place in their vaginal tracts, termed "cornification of the mucosa of the vagina." (Ibid, p. 137.)

5. According to Dr. Carl G. Hartman, (director of physiology and pharmacology for Ortho Research Foundation, a branch of Johnson & Johnson, consultant to the U.S. Dept. of Agriculture, specialist in psychology and reproduction and former professor at Johns Hopkins and other major colleges,) "men are very sensitive to estrogens." (Ibid, p. 139.) And the famed Dr. Christian Hamburger of Copenhagen declared in 1957 that eating hormone treated meat can cause feminine characteristics to develop in men.

(Ibid, p. 138.)

6. Women have enough natural estrogen. They do not need more. Stilbestrol treated meat, having the ability to increase sexual desire in women while decreasing male prowess has caused an endocrinologist to wonder very seriously, "are we going to end up a nation of nymphomaniacs and impotent men?" (Ibid, p. 141.)

Despite the fact that the F.D.A. is well aware of the dangers of stilbestrol, there is no hope of protection in view for you unless you give up meat. In fact, researchers now are testing increased doses of stilbestrol on meat animals and, "prospects are that beef cattle will be given at least twice as much stilbestrol as they are getting now." (Ibid, p. 150.) Thus it should be perfectly clear that the meat you can get today is not fit for you or your wife or your husband or your children - and that under the present dietary trend, today's children may not have so many grandchildren.

It may surprise most people, but even before the advent of stilbestrol, meat was and is in itself prolific cause of disease and a prime factor in cancer causes. For more on this subject read, "The Wheel of Health" by Dr. Wrench of England. Among hundreds of vegetarians he knew intimately over a thirty year period, only two ever

had cancer. One was a Danish lady doctor, Dr. Kristine Nolfi, whose surgeons advised the amputation of both breasts at age 35. She refused, instead going on a 100% raw food vegetarian, organically cultivated diet, after which she became completely cured of cancer and lived to be 78.

There are numerous similar cases. Another, reported in Fate magazine, June 1960, by Florence H. Sutter, concerns George Eharosche, a 60 year old real estate dealer of 5010 West Wisconsin Ave., Milwaukee, Wisconsin, who was doomed to die of fast-spreading cancer. His doctor's diagnosis was accompanied by a prescription of the alleviation of "inevitable" pain. Instead of taking it, Mr. Eharosche paced his gardens one restless night and, in desperation, kneeled, and prayed for some sign of a way to regain his health. His "sign" came as a strange dream in which he sniffed the "delicious" aroma of stew, his favorite food, cooking on the stove. He walked to the stove, lifted the lid, and stared in horror as a hissing, tongue-darting rattlesnake arose from the food. He recoiled in unbelief before curiosity drove him back - to see many more snakes, live and writhing among the potatoes and carrots! In a cold sweat, he awoke, and understood the dream to mean that meat was poison to him. Despite family opposition, he switch-

ed to a diet of 100% vegetables (raw on the advice of a stranger) and within four months his doctor proclaimed a miracle of regression - he was completely well.

The only sad note in this case is that the doctor, typical of his profession, could be so close-minded as to unequivocally declare that diet could have nothing to do with the cure. Yet Dr. L. Duncan Buckley, Senior Physician of the New York Skin and Cancer Hospital, offered theories 45 years ago indicating a strong tie between diet and cancer in his book, "Cancer, Its Cause and Treatment". He added more valuable information in a subsequent book, "The Medical Treatment of Cancer." And the Hoxey clinic, famous for its cancer cures, despite ridicule and name-calling by the A.M.A., stresses diet, withdraws flesh foods, and uses colonic irrigations. The Drosnes-Lazenby Cancer Clinic of Pittsburgh, Pa., has similarly (also using Mucorhycin) cured many people who were sent home to die by doctors who knew of nothing else to do for them.

But why, after doctors see their "hopeless" cases completely and dramatically cured, do they denounce the healers instead of adopting their methods? Could it be that a cure is not desirable because cancer and cancer research are so profitable?

This seems incredible! But

consider this excerpt from the Senate Committee report concerning the A.M.A.'s conspiracy to retard and impede all cancer research outside the A.M.A.'s own admittedly unsuccessful kind: - "The greatest hoax of the age is being perpetrated upon the people by the continued appeal for funds for further research. . . Should this committee make a full investigation of the organized effort to hinder, suppress and restrict the free flow of drugs which have proven successful?" In 1948, the American Cancer Society collected \$13,221,069, spent \$3,300,000 for research, and squandered the rest for propaganda publicity and salary payments to medical bosses. Since then, the American Cancer society has collected more phenomenal amounts; yet cancer deaths have increased in the last twelve years, while "cancer experts" say there is no cure for cancer.

You will not hear this from the A.M.A., but the highest cancer rate is in the United States, whose people consume more meat than do people of any other country in the world - yet there is never a case of cancer among the Hunzas of India or among those African peoples whose diets do not include flesh.

The A.M.A. will never tell you about those people who eat many carrots and no flesh and never get cancer. Carrots will also cure

cancer. "When in its first states, it may be cured by eliminating all food for a few days, drinking only pure distilled water flavored with lemon juice, and giving the bowels a thorough cleansing with high enemas. Then start with the monodiet, continuing this for three weeks if the patient is able to stand it, but not to exceed three weeks. The patient should eat nothing but carrots. This vegetable may be prepared in various ways to make it palatable, grinding it and drinking the juice, baking or steaming it or making it into salads flavored with a little olive oil and lemon. The carrot has a pronounced healing effect, especially when used as a poultice, and it has a wonderful healing power for ulcers and cancerous growths." (Heindel, Max & Augusta Foss Heindel, *Astro-Diagnosis, A guide To Healing*, p. 435.)

And here is a formula given by K. H. Isselstein, W. 1601 Mansfield Ave., Spokane 12, Wash., who claims it cured his 2 year old internal cancers:- "Use one part bloodroot or golden seal herbs; one part yerba santa; one part water pepper; one part saffron (American); two parts senna leaves; two parts cascara bark, by weight. Then add three times as much water as herb bulk and keep hot but not boil, until all herb fibres have settled into liquid at least a couple of hours before

straining off. Take two or three tablespoonfuls at meal times. . . In case of nervous indigestion the laxative herbs may be eliminated and instead of senna leaves and cascara bark, use one part each of licorice root and sarsaparilla herbs." (Search magazine, August 1959., p. 47.)

Wild animals know enough to fast when ill; most people do not. In this overweight country of ours, many people are under the impression that to put a dent in their overeating equal to the loss of over two pounds a week is so dangerous a proposition as to require the express permission of a physician. Yet people have outlived their death sentences and regained their health through self styled fasts and actual starvation diets.

An old proverb has it, "A lean horse for a long race". Life insurance actuaries have repeatedly warned the American public that overweight decreases life expectancy and that after age 25 it is best to be a few pounds underweight. You cannot depend anymore, for determination of correct weight, on tables of average weights put out by insurance companies. According to article in Coronet, Feb. 1960, titled "Overweight, America's Needless Killer" by Ralph Bass, insurance companies recently discovered, after spending \$2,500,000 to analyze 35 tons of Univac cards which

listed weights and causes of deaths of policyholders over a 20 year period, that "average" weights as listed were neither most healthful nor ideal, but simply average and that the average person over 30 is approximately 20 lbs. over the weight most conducive to good health. They also discovered that Americans are getting still fatter.

In countries whose food supplies are not sufficiently abundant to make many cases of overweight possible, people are notoriously freer from disease.

Overweight is conducive to increased ash deposits. Cancer is caused, in part, by ash deposits, which choke the system. Certain foods are richer in ash than others. Flesh foods, for example, contain great quantities of ash. The eating of such food, delegates to the liver, a greater job of purification than was designed for it and often more work than it is capable of performing. Flesh in the diet also destroys the blood cleansing filters in the kidneys after which the blood becomes impure. Disease follows. It results from greed.

It is man's greedy nature which has made him dissatisfied with the pure foods nature meant for his diet, while he destroys life to eat flesh. This greed is responsible for the fact that one-half of the world's population today is hungry.

Growing industry requires that we make the most of cultivatable

land. "A flesh eater requires at least four times the land a vegetarian does for his needs to be met." (Rosicrucian Digest, 1960, "On Vegetarianism" by Framroze Bode., p. 141.) But scientific vegetarian agronomists have demonstrated that, "an acre of tillable soil can produce eight times as much food in the form of grains and vegetables than if the same acre was devoted to cattle breeding," (Psychic Observer, #480, Nov. 10, 1958, p. 5.) says Symon Gould, Director of the Health Guild, and former secretary of the Vegetarian Society of New York.

Vegetarians actually derive more nourishment from their food than do those who eat meat, fish, poultry and vegetables. Therefore, the vegetarian is healthier and more energetic with less food.

Why is this? Among our forebears, it was a commonly held idea that by eating the flesh and drinking the blood of a specific animal, one absorbed into his own life, some of the nature of the animal eaten. This was and still is true. "Food composed of the bodies of animals consists of particles which have been worked upon and interpenetrated by the individual desire body, and have thus been individualized to a much greater extent than the plant particles. There is an individual cell-soul, which is permeated by the passions and desires of the animals. It requires

considerable energy to overcome it in the first place, so that it may be assimilated, yet it never becomes so fully incorporated into the polity of the body as do plant constituents, which have no strong individual tendencies." (Heindel, Max, Rosicrucian Cosmo-Conception, p. 458.) In addition, the general destructive action in the system by the flesh particles after assimilation deprives the flesh eater of some of his natural endurance. (Ibid, p. 459.) And if carnivorous rather than herbiferous animals were eaten, still less strength would be derived from the food.

The effects of meat eating go beyond merely physical effects and retard the conquest of emotion. The conquest of emotion promotes success, wisdom and harmony in human relationships. As is mentioned in the chapter on Power of Thought, the mental body is constantly changing. The cells of the physical body are constantly changing also. One triggers the other - a pure diet purifies the body daily and a pure body attracts high thoughts. A vegetarian diet accelerates the frequency of the physical and mental bodies. The heightened frequency gradually drives out lower particles too coarse to keep up with the new vibration, and new particles are absorbed to replace them.

All that one eats, drinks, thinks,

does, and is, contributes to one's frequency and this frequency is carried in the blood. Annie Besant taught that there are subdivisions of physical plane material, which accounts for the fact that one person, a butcher for example, has a coarser body than the refined body of the student. This is so because each has drawn the materials for the composition of his body, over a period of time from different subdivisions making up the dense plane. (Besant, Annie, *The Ancient Wisdom*, p. 62.) The reason diet affects your thinking is that to the extent that you refine the dense body, you refine the others. Conversely, one may become coarsened to the degree the animal side of one's nature is given sway, and by ash-forming thoughts.

If it were not for the hiding away of this truth in the Vatican library instead of its forthright dissemination, this would have been taught more clearly in the Constantine (Christian) bible and therefore, commonly believed and acted upon today. For example, this quote from the Essene Gospel of John, Chapter XXIV, is part of complete manuscripts written in Aramic and taken from the Royal Library of the Hapsburgs, which are kept in the Vatican library:—"And Jesus continued; 'God commanded your forefathers: 'Thou shalt not kill.' But their heart was

hardened and they killed. Then Moses desired that at least they should not kill men, and he suffered them to kill beasts. And then the heart of your forefathers was hardened more, and they killed men and beasts likewise. But I do say to you: Kill neither man, nor beasts, nor yet the food which goes into your mouth. For if you eat living food, the same will quicken you, but if you kill your food, the dead food will kill you also. For life comes only from life, and from death comes always death. For everything which kills your foods, kills your bodies also. And everything which kills your bodies kills your souls also. And your bodies become what your foods are, even as your spirits likewise become what your thoughts are.'" (Szekely, Edmond Bordeaux, *Essene Gospel of John*, XXIV, v.1-34, p. 39.)

So far as thinking and perception are concerned, there are still higher, more esoteric results to be obtained from such purity. These are seldom attained until after the aspirant has spent sufficient time in purification, which includes the complete exclusion of all flesh from the diet. Then there is a surprise in store. Since "every plant and vegetable that grows is a thought form from the mind of the Thinker, (the Creator); the life essences have proceeded from that thinker," (Butler, *Seven Creative*

Principles, p. 101.) and when we become sufficiently pure to attain wisdom, "we shall know the exact thought that they are the formation of." (Ibid, p. 101.) Since every food plant brought in contact with man can produce a thought in him characterized by its nature, here lies the path to the achievement of firsthand knowledge - meditation by the pure in spirit.

Diet effects you not only now but in the hereafter. Eat meat now and you may very well obsess other mortals later. "Jehovih said:- From the trees, the fruits, the flowers, the grains and seeds, and roots that grow in the ground, have I created a ceaseless harvest going up into the atmosphere, which shall be the sustenance of the spirits of men new born in heaven. But whosoever feasted on flesh on earth, shall not find spiritual food in heaven, but he shall return to the butcheries and eating-houses where flesh is eaten, and he shall feast on the atmospherean part thereof, before it is rotten. Be ye guarded of them, lest they engraft themselves on mortals, feasting on their feasts, and so go down to destruction." (Oahspe, p. 20, v. 27.)

Do you want to be a vegetarian? Vegetarianism usually begins with a reverent attitude toward life and the conviction that you do not have the right to take life for your own pleasure or profit.

The following names of a few well-known vegetarians in practice and principle should help dispell the illusion held by flesh-eaters that meat is so utterly necessary for vitality that its lack drains the body of physical energy and permits little if any surplus for intelligent or creative thinking:- "Ovid, Plato, Hesiod, Pythagoras, Buddha, Empedocles, Plutarch, Tertullian, Porphery, Chrysotome, Leonardo da Vinci, Montaigne, Gasendi, Milton, Cheyne, John Wesley, Pope, Rousseau, Voltaire, Buffon, Charles Darwin, Goldsmith, Paley, Newton, Shelley, Larmartine, Michet, Shopenhauer, Neitzche, Wagner, Edward Fitzgerald, Swedenborg, Tolstoy, DeLesseps, Maeterlinck, King Oscar II, Ernest Crosby, Henry Salt, Edward Carpenter, Pagannini, Marie Corelli, John Burroughs, Romain Rolland, Anna Kingsford, Annie Besant, Ghandi, George Bernard Shaw." (Millennium Guild.)

The following incidents typify the vegetarian's attitude:- The first concerns Leonardo da Vinci, who believed the time will yet come when people will view the murder of animals as they view the murder of human beings. "Today we passed a butcher's shop and Leonardo pointed to the dead carcasses of calves and oxen and pigs and said with disgust:- 'Truly man is the king of beasts, for his brutality exceeds theirs,' and then

he added sorrowfully:- 'We live by the death of others. We are burial places.' " (Merejkowsky, *Romance of Leonardo da Vinci*.)

Leo Tolstoy once tied a live chicken to the chair of a non-vegetarian lady guest who had demanded meat. When asked for explanation, he said, "My conscience forbids me to kill it. As you are the only guest taking meat I would be obliged if you would undertake the killing first."

If you are too civilized to slaughter, you are too civilized for slaughtered food. If all meat eaters were required to use an axe or knife everyday themselves on a chicken, a sheep, a pig or a cow to obtain their daily meals of flesh, more would, like Tolstoy's guest, become vegetarians in preference to the performance of such a bloody, revolting habit. At least this practice would check the transgression up to each individual conscience. But as it is, the slaughterer's job is left to the moral leper, the flesh-eater's scapegoat, whose full time job of murder so brutalizes him that he is immediately disqualified for jury duty in cases of capital punishment. (Heindel, Max, *Rosicrucian Cosmo-Conception*, p. 446.)

Alice Wagner, editor of *Popular Dogs* magazine, ran a series of articles in 1958, exposing the outrageous conditions in many slaughter houses, some of which still

exist. Fred Myers, Executive Director of Humane Society of the United States, told of "calves responding to pain as heads are being skinned", "steer hit twenty one times on head before it ceased struggling, horns shattered, torn from head - nose mashed to pulp." Investigations revealed, "Inspectors have seen hogs still conscious and trying to swim when dropped in the scalding tank right after sticking. . . Some are thrown in alive purposely - hog scalders seem to get quite a kick from all the commotion caused when animal hits water." Many other acts of callousness and brutality were exposed and photographed such as, "Plant employee used cane and deliberately put out eye of calf," and many instances of hogs run through dehairing machines while still showing signs of life.

Are people so blase as to view these creatures with appetite rather than sympathy? Many people glut to the point of obesity in spite of this torture. This torture in addition to dollars and cents is the cost of meat. Meat-eaters cannot "pay" for this murder on demand except by their own pain. Inevitably they complain of ills, and then expect sympathy.

If people were naturally omnivorous (like hogs) they would be born equipped for such a diet. That they are not, is admitted in a medical textbook:- "In mammals

other than the primates, and in insects excepting the *Diptera*, from 80 to 98 percent of the uric acid is oxidized further by an enzyme 'uricase', an allantoin and carbon dioxide. These animals would appear to possess an advantage over man, since allantoin is some 250 times more soluble than is uric acid. The conversion of uric acid to allantoin occurs in the liver. . . The normal dog excretes 98 to 100 percent as allantoin. Extracts of dog's liver are rich in uricase." (Taylor, *Physiology*, p. 654, as quoted by Editor Robert John Ridley in *Excelsior* magazine, summer 1959.) In your case, dear reader, uric acid in meat remains unconverted, and gradually destroys the ability of your kidneys to keep your blood pure.

The truth is, if meat is "necessary" it is necessary only to satisfy the palate, therefore the taste and craving for flesh and blood is pure lust - bloodlust. All the elements necessary for your health are abundantly present in foods other than meat. After all, would God have created you and not provided appropriate food for your health? "Jehovih had said: Whether flesh, or milk or cheese that man useth for food, behold in the herbs and plants and trees I created, I gave the same things. Let man discover them, and understand the fruit of my inventions." (Oahspe, p. 819, v. 34.)

This will happen. When cows inevitably become so diseased that physicians forbid the use of their milk for babies, people will learn to press milk from ears of corn, cook it and give this milk to babies. This will prove an excellent food which will be bottled and sold. Chemists will also make water extracts from slippery elm bark and flaxseed, which when combined with rice milk will make an excellent liquid food for infants. (Ibid, p. 919, v. 29-33.)

Many farmers feed garbage to their pigs. In some cases this garbage is so rotten that the putrid taste travels to the animal's flesh. People are already beginning to remark about cases wherein pork sausage or ham tasted so much like garbage that it was inedible. Increasing numbers of people will gradually rise into the pure vegetarian diet voluntarily. Others will do so from necessity, after widespread poisoning of meat animals in this country has had time to show sufficient cases of fearsome results in stubborn members of the masses; these will become horrible examples of what can and is happening.

Stubborn adults who prefer to rot than rise should do as they please, eating as they please and thereby accelerating the world's purification process. But under the circumstances, this is unfair to their children. If these children

can depend on neither their government nor their parents to protect their health and longevity, then upon whom can they depend?

All meat should be taken from the diets of all children immediately in order to prepare their bodies to be able to withstand and grow with the new vibrations. Obviously, this will not occur. However, in the case of the better led and protected children, meat will be eliminated and fish can be substituted for a few months if desired. If all children became vegetarians, within a decade or two, the younger generation would be healthier, happier and wiser than their elders.

It is necessary to inculcate in children a feeling of human sympathy and kindness toward animals, and it will extend to people. If true sympathy does not develop early in some lives, it never develops. A play on sympathy is, in fact, one of the most effective means by which to cause a child to want to become a vegetarian. The Millenium Guild can supply photographs of many of the cases of inhumane slaughter prevalent, some of which have been mentioned in this chapter. Most children are sufficiently tenderhearted to react to these photographed outrages with permanent loss of appetite toward meat. Children fear violence. But this conditioning is more than negative

psychology. Most children are pretty decent, aspiring little people, with an inborn sense of values superior to that of most grownups. It is from grownups that they later learn bad habits. Pure diets would preserve their natural purity.

How does an adult become a vegetarian? Prior to stilbestrol and other poisons in meats, one was advised to drop meat as slowly as individual comfort dictated. The person who ate meat three times a day tapered down to a single portion. Increasingly smaller portions were advised as a start toward eliminating it entirely. However, the inevitable results of stilbestrol poisoning would now favor a clean break, a sudden and complete eliminating of meat from the diet. "Several researchers have found that the drug is more toxic in small amounts than in large doses. British investigators in the anatomy department of King's College, London, concluded that in animals tested with stilbestrol, the death rate was higher in those who received a daily dose of one tenth of a milligram than in those who received a daily dose of one to five milligrams." (Longgood, William, *The Poisons in Your Food*, p. 135.) Fish, incidentally even though chemically treated, is comparatively safe fare as bridge to the vegetarian diet.

Correspondents often ask what

foods a vegetarian eats. One eats a variety of vegetables, (preferably fresh), fruits, nuts, grains, natural sugars, eggs, cheeses and milk products. (The dairy products are eliminated eventually by highest aspirants.) High protein foods include peanuts, soybeans, other beans, peas, whole grain cereals, eggs and cheese. Lentils are the best source and surpass meat for protein value.

For the benefit of higher aspirants only, a great deal of advice on diet was found in the Essene Gospel of John manuscripts which exist in the library of the Vatican. In them, Jesus unequivocally advised what, when, and how to eat, how to prepare food and where to get it. In chapter XXIV, he advised against eating anything which has been destroyed by fire or freezing, because anything burned or frozen also burns or freezes the body. (Szekely, Edmond Bordeaux, Essene Gospel of John, p. 40.) There is no mistaking what the fire meant. "For I tell you truly, live only by the fire of life, and prepare not your foods with the fire of death which kills your foods, your bodies and your souls also."

"Master, where is the fire of life?" asked some of them."

"And the fire of death?" asked others."

"It is the fire which blazes outside your body, which is hotter

than your blood. With the fire of death you cook your foods in your homes and in your fields. I tell you truly, it is the same fire which destroys your foods and your bodies, even as the fire of malice, which ravages your thoughts, ravages your spirits.' " (Ibid, p. 40.) And in chapter XXVI is the advice not to mix foods together but to eat two or three foods in one meal separately, "lest the bowels become like steaming bogs". (Ibid, p. 41.) Times and intervals are specified in chapter XXVII with, ". . . he who eats more than twice in the day does in him the work of Satan. . . Eat only when the sun is highest in the heavens, and again when it is set. And you will never see disease." (Ibid, p. 42.) Chapter XXVII contains the advice to eat foods grown in your own locality rather than those grown in distant countries because God has caused the appropriate foods for the needs of specific peoples to grow in specific localities. (Ibid, p. 43.) The next chapter is a reminder to breathe deeply while eating slowly and an admonition that food eaten in anger or sorrow becomes poison in the body. (Ibid, p. 43.) And chapter XXX encourages weekly fasting and prayer on the seventh day of the week, eating nothing at all, but being sustained on the word of God, to sanctify the body. (Ibid, p. 44.)

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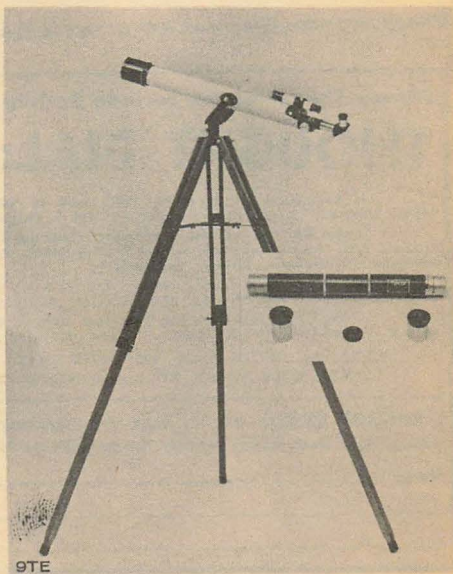
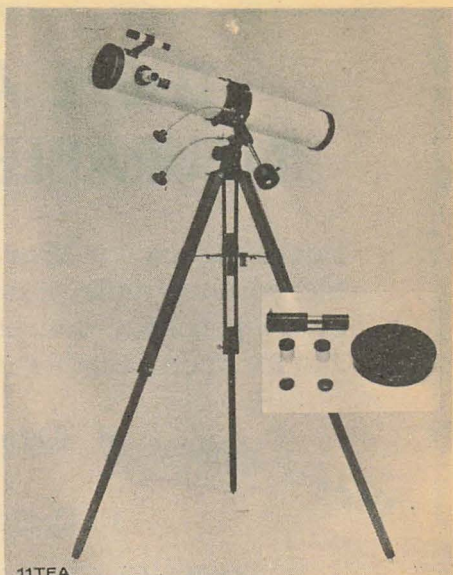
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Would like to contact people of long standing in the UFO field who have come to the conclusion that the reason the saucers are here, is the same as the theory as expressed by Immanuel Velikovsky in his book, Worlds in Collision (wake-up saucer fans, what have you to lose by reading Gray Barker's "Favorite Book", Box 2228, Clarksburg, West Va. \$4.50). On the back page of Keyhoe's Oct. - Nov. 1962 UFO Investigator, it says 1908 space ship theory revived. June 30, 1908 there was a great explosion in Siberia. The

Russian scientist Zolotov shows it was a nuclear explosion. Note, no one saw a space ship or dead bodies. On page 256 of Earth in Upheaval by Velikovsky, he says, "Should an interplanetary discharge take place between the Earth and another celestial body, such as a planet, planetoid, a trail of meteorites, or a charged cloud of gasses, with possibly billions of volts of potential difference and nuclear fission or fusion, the effect would be similar to that of an explosion of many hydrogen bombs. . . ." (One reaction could be nitrogen plus neutrons into radio carbon 14, plus hydrogen.) Is this why M.K. Jes-sup was so interested in those huge craters shown in his last book? George C. Wilson, Box Nineteen-Twelve, Farmington, New Mexico.

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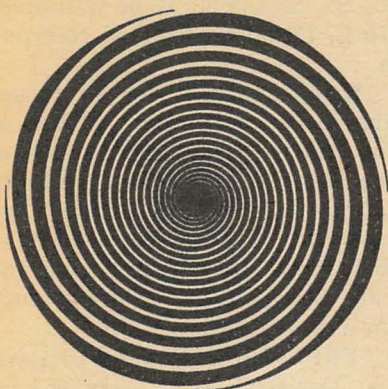
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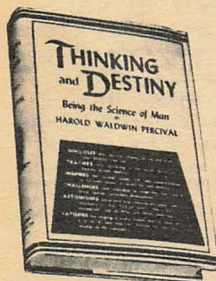


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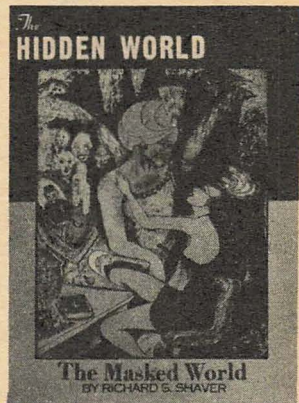
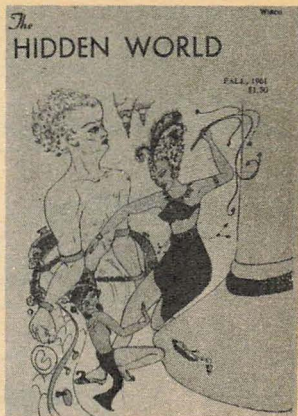
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Ray Palmer,
Rt. 2, Box 36,
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Where The Reader Has His Say

Dear Ray Palmer:

You should give serious consideration to the possibility that Shaver himself is being used by the Subterraneans - and that he in turn is using you to further a very sinister conspiracy.

People are being induced to open the rocks in which the so-called art-works are found. But don't you know that inside many of these rocks are not "pictures" or other artifacts but DEMONS - imprisoned there many centuries ago so that they could do no further evil to mankind?

The very least of these, and they are monstrous enough, are the Telchinnes (who destroyed miners), who were described by the great Jerome Cardan (De Subtili-

tate, 1550).

Others are the beings once called gnomes and dwarfs and Kobolds. Magicians, before the magic art was lost to all but a few, imprisoned these subterranean spirits in lead, in fingernails - and, yes, in rock. After a time it became the practice to imprison them in quartz, crystal, etc. - so that it could be readily ascertained that they had not escaped.

These evil entities, who have always stolen and murdered and driven men mad are the same who destroyed Constantinople in the time of Bajazet, and who in 1348 destroyed by levelling 26 towns and villages in Hungary, Dalmatia, Bohemia and Moravia. They could also turn men and beasts to salt,

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Not too long after getting my small order of your chili seasoning, I made

up a pot of chili and forgot your seasoning. After eating a small dish of it, I remembered the two envelopes of "Williams" I had, so I dumped in one package and forgot it until dinner. Well, the whole thing in a nut shell is I'll never be without Williams Chili Seasoning again! It's wonderful! I've always prided myself on real good chili, but not any more! Enclosed find \$1.00 for five more envelopes of seasoning, so I can have some more REAL chili Virginia Walters, Rear 1165 Harrison Ave., Columbus, Ohio.

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cause earthquakes, split mountains, open chasms in the earth that swallowed up churches and castles. Their machines - as Shaver says - are less potent now. Or rather, they no longer have the knowhow to use them at full capacity.

BUT THAT IS BECAUSE THEIR LEADERS - THE MOST EVIL AND LEARNED OF THEIR SCIENTISTS - WERE IMPRISONED BY OUR SORCERERS. NOW SHAVER IS FOLLOWING A COURSE THAT WILL RESULT IN THE LIBERATION OF THESE EVIL

GENII - FREE THEM TO ONCE MORE DEVASTATE THE EARTH AND VISIT DESTRUCTION AND MADNESS ON MANKIND.

It may be that Shaver is controlled by their rays. Or it may be that he is possessed by one of the subterranean demons. More likely, he is one of these demons. His human form may be only a SIMILITUDE - for it is well known that these evil ones (call them dero or whatever,) are able to seem to adopt human forms (which are in fact illusory, made only of vapors, for the demon can have no true

Other Tongues -- Other Flesh

George Hunt Williamson

In more recent times, there has been a growing realization that on other worlds than ours, even in other universes, there are other living beings. The idea that earthbound man may someday journey into the heavens to discover other men and women, like or unlike himself, grows by leaps and bounds. Within man's soul lies the truth - mortals exist on other spheres!

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body of his own). Lastly, it is possible that Shaver is dead, murdered by the Subterraneans, and that his cadaver is preserved in a state of seeming animation - for this is another of their abilities.

There are ways of determining these things, but I cannot go into them here. The point is, whether Shaver be ignorant, possessed or whatever, that mankind is gravely imperiled by his action - and yours. **THE ROCKS MUST NOT BE OPENED! THE DEMONS OF THE CAVERNS MUST NOT BE LIBERATED!** If mankind is to be destroyed, let us at least do it ourselves.

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW.
R.E.L. Masters, Route 5, Box 178-A, Springdale, Arkansas.

Two articles in Oct. Search chewing over the same old fat; can't see the forest for the trees.

Like the hoop shirt they thoroughly cover the subject, but carefully avoid touching the object.

Then you offer Genesis again, that's the most absurd of all the angles.

If there had ever been nothingness what, who, or how would have been the something in the nothing to decide to create billions of galaxies out of what?

Eternity knows no such thing as creation or at least a creation. The whole thing has always existed.

Since it is as is we must use that word again, it's axiomatic.

It may be continuously creating or parts of it or even all of it becomes dead and inert - then springs to new life - (from gases) - worked over like a bunch of dough.

But evolution is no accident.

Mind potential, or sub mind is inherent in the atom.

It builds all forms of life minds (axiomatic).

Of course it's in the air, as you said. I may even be in the gases when (automatic mind law) works over an inert universe.

Any concept ventured further than the above - gets one right into imagination, hypnosis, wishful wanting or anything at all.

There may be forms of life mind inorganic or non-humanoid - anything flying U.F.O. A.B. Pier-son, 1439 Mill Street, Selma, Calif.

Dear Mr. Palmer:

Just finished reading your article on "Don't Say Sam - Say Uncle". I can offer my sympathy wholeheartedly, having gone through a similar experience or "education" I call it. It awakens one to an almost unbelievable existing condition in this Fair Land of Freedom. It seemed incredible to me at first what the Internal Revenue Dept. was asking, as in your case. I was stunned at the injustice, shocked and bewildered. But I PAID, with sweat and blood.

At the very time "Congress" was arguing as to how much of our blood money to send to Marshall Tito a known Communist. This while giving me a shake down!

Now I fear for the future of America, such rotten injustice cannot, and will not, be tolerated for ever by a most merciful and just God. He has always heard the cries of the oppressed. Evil and oppression carries within itself the seeds of its own destruction! Why did the mighty empires fall? the very same reasons our Government is perilously close to at this very minute. Why does

EDITORIAL

(Concluded from page 2)

colds, which the doctors cannot treat, or alleviate. Note the so-called "mystery diseases" continually cropping up, such as the recent one in London.

Our planet is heavily poisoned with radioactives. Scientists and politicians know it. They are very much disturbed (the scientists), but the politicians are at bay, faced with a monster for which they do not wish to shoulder the responsibility. But the sad fact is, most of them do not believe it will get worse, but somehow will get better. They cannot understand that the bulk of the poison is yet to fall upon us. That is why you will break the story - because it will happen to

Communism gain in any country? not because it is a real "Haven" - but because of a real existing dissatisfaction with the present government. Thus lies the danger. When citizens are handled in such unbecoming manner by quote, "unsmiling leeches". Unquote.

Be of good cheer, many of my friends understand, many of your readers understand, but most important of all God understands those who despitely use us.

Keep up the good work Ray - I like it fine just the way it is. - Willis Blackwell, 3215 East Gage Ave., Huntington Park, Calif.

you, and you will scream to high heaven. Except that you will be screaming too late. You should have curbed your lust for war and death when the bomb reared its death's head over Bikini. You did not "govern yourself" as our American tradition demands. Instead you held out your hand for your social security check, and a parental government. So maybe you deserve what you are going to get.

Nobody knows what the end will be. Some scientists hope we will adapt to radiation. Perhaps we will. But in the process, you will all suffer.

How high is the background radiation level in your back yard? Do you know? Can you find out?

Or are you afraid of what you'll find?
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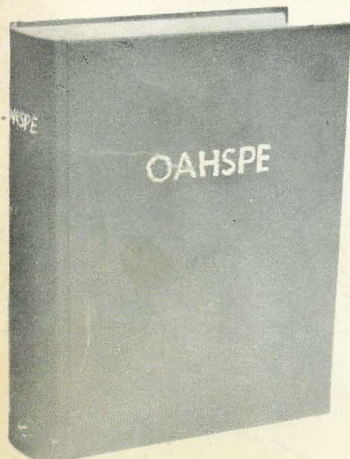
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THE 1882 EDITION OF THE WONDER BOOK OF THIS AGE, PHOTOCOPIED FROM THE ORIGINAL, NOT A COMMA CHANGED!

In 1891, for reasons not acceptable to many, including myself, John Ballou Newbrough and Andrew M. Howland issued a "revised and corrected" edition of OAHSPE. These revisions and corrections (and omissions and additions) have never been satisfactorily outlined, and because since 1885 the first edition could not be purchased anywhere, the public has been unable to ascertain what these changes were. In all my life, I have been able to find but one copy of the 1882 edition. Others are rumored to exist, but if they do, they are in private collections. With this photocopied edition of OAHSPE, reproduced from this lone volume, the 1882 edition is once more made available to the public. With the advent of the Space Age, OAHSPE is being vindicated, thus I am pleased to make this controversial edition available to those who, like myself, believe it to be one of the world's important books.

Perhaps the best way to describe OAHSPE is in the words of the book itself: "A sacred history of the dominions of the higher and lower heavens on the Earth for the past twenty-four thousand years, being from the submersion of the continent of Pan in the Pacific Ocean, commonly called the Flood or Deluge, to the Kosmon (present) Era. Also a brief history of the preceding fifty-five thousand years, together with a synopsis of the cosmogony of the Universe; the creation of the planets; the creation of man; the unseen worlds; the labor and glory of gods and goddesses in the ethereal heavens; with the new commandments of Jehovah to man of the present day. With revelations from the second resurrection, formed in words in the thirty-third year of the Kosmon Era." The purpose of the book is: "To teach mortals how to attain to hear the Creator's voice, and to see His heavens, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death."

This edition of OAHSPE contains 928 pages. It also contains nearly three quarters of a million words, and calculating from actual time of writing, it was written at the rate of 120 words per minute! This on an 1880 Sholes typewriter is a miracle in itself. Many of the drawings in OAHSPE were done at the same time . . . in the dark! The Book of Cosmology might have been written by today's space scientists! Much of the science in OAHSPE has only recently been "discovered". Newbrough could not have "guessed" so rightly, especially in the face of all the authorities of his day. Today space satellites are discovering "how it is" out in space, while in 1882 OAHSPE contained the same information! As an instance, the now famous Van Allen radiation belts, complete as to nature and height! The scientific reader is overwhelmed by the science of OAHSPE.

Clip coupon and mail immediately

— only 2000 copies have been printed!

Ray Palmer,
Rt. 2, Box 36,
Amherst, Wisconsin

Rush me a copy of the photo-reproduced original 1882 edition of OAHSPE.

I enclose \$10.00 cash ☐; money order ☐; check ☐
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